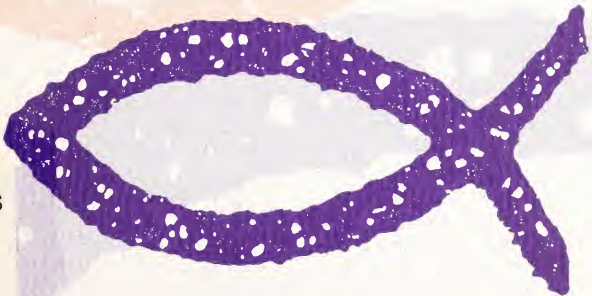




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Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin and without regard to age, handicap or sex.

Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.

Pittsburgh Theological Seminary

***Catalog
1989-91***

616 North Highland Avenue
Pittsburgh, Pennsylvania 15206
(412) 362-5610

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1989 1991

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Term One

| | |
|--------------------------------|-----------------------|
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| First Day of Classes | September 5 |
| Last Day of Classes | November 10 |
| Reading and Examination Period | November 13-17 |

Term Two

| | |
|--------------------------------|-----------------------|
| First Day of Classes | November 27 |
| Christmas Break | December 19-January 1 |
| Classes Resume | January 2 |
| D.Min. Weeks | January 22-February 2 |
| Last Day of Classes | February 16 |
| Reading and Examination Period | February 19-23 |

Term Three

| | |
|--------------------------------|-----------|
| First Day of Classes | March 5 |
| Seminary Sunday | May 6 |
| Last Day of Classes | May 11 |
| Reading and Examination Period | May 14-18 |
| 194th Commencement | May 22 |

1990-91

Term One

| | |
|--------------------------------|-----------------------|
| Junior Orientation | August 29-September 3 |
| First Day of Classes | September 4 |
| Last Day of Classes | November 9 |
| Reading and Examination Period | November 12-16 |

Term Two

| | |
|--------------------------------|-----------------------|
| First Day of Classes | November 26 |
| Christmas Break | December 19-January 1 |
| Classes Resume | January 2 |
| Last Day of Classes | February 15 |
| Reading and Examination Period | February 18-22 |

Term Three

| | |
|--------------------------------|-----------|
| First Day of Classes | March 4 |
| Last Day of Classes | May 10 |
| Reading and Examination Period | May 13-17 |
| 195th Commencement | May 21 |

Purpose

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for dynamic pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the twenty-member full-time faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the

study of biblical languages and exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.

Historical Background

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent

on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri. It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John Mc-Millan, of classical academies in Washington, Pennsylvania. From these, in 1825, the General Assembly of the Presbyterian Church, U.S.A., created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a

ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along her three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as Alcoa, PPG Industries, USX, Heinz and Westinghouse Electric Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art

collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard contributed much to Pittsburgh's listing, in the Places Rated Almanac of 1985, as the "most livable city" in the United States.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. It operates a variety of shared degree programs with the University of Pittsburgh and it is engaged in expanding shared programs also with Carnegie Mellon University and Duquesne University. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual

growth and offers frequent lectures, on a variety of subjects, which interested persons may attend. They also provide entertainment in the form of musical theater productions and sporting events.

Pittsburgh Theological Seminary's emergence as an important center of theological education has paralleled the city's renaissance. Faculty and students are able to sample richly from and to join actively in Pittsburgh's efforts at human and cultural renewal. Most Seminary students live in Pittsburgh and are thus sensitized to the urban setting of the contemporary theological enterprise. Their own faith is challenged and enriched by sustained encounter with the joys and tragedies of urban life. Through the wide scope of field education and other work

opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches with a variety of programs, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. The resources of Pittsburgh for theological education are great and Pittsburgh Seminary tries to make use of these resources as effectively as possible in the many facets of its life. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Master of Divinity Degree

Q: *May I attend the Seminary on a part-time basis?*

A: *Yes, you can. A number of our students are doing so.*

Q: *Are there evening and weekend classes?*

A: *There are evening classes; there are no weekend classes.*

Q: *How are classes scheduled; must I be on campus every day?*

A: *Languages meet most frequently: M, W, F. Most other classes meet either M, W or T, Th. Almost all evening classes are complete in the one session per week.*

Q: *Does the Seminary help with placement?*

A: *Yes. Our placement office has a very high level of success. See page 13.*

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity Degree are outlined in the Section on Admissions (see page 104).

One hundred eleven (111) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

In preparing for Christian ministry, the development of a broad spectrum of knowledge along with a competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

The Master of Divinity Curriculum

Q: Am I required to take these courses in this order?

A: No. This is a suggested order. You can work out the details with your advisor.

Junior Year

Term I

Introduction to
Theological Studies
Biblical Introduction
(OT01 or NT01)¹
Historical Studies I
Language

Term II

Biblical Introduction
(OT02 or NT02)¹
Historical Studies II
Language
Elective

Term III

Introduction to
Systematic Theology
Historical Studies III
Exegesis
Elective

Middler Year

Term I

Pastoral Studies I: Education
Introduction to Ethics
Elective (Language)
Elective
Theological
Reflection on Ministry²

Term II

Pastoral Studies II:
Pastoral Care
Christology
Elective (Language)
Elective
Theological
Reflection on Ministry²

Term III

Pastoral Studies III: Homiletics
Church and Society: Local
Elective (Exegesis)
Elective
Theological
Reflection on Ministry²

Senior Year

Term I

Church & Society: Global
Church & Sacraments
Elective
Elective

Term II

Credo
Elective
Elective
Elective

Term III

Spiritual Formation
Biblical Theology
Elective
Elective

¹Students must take one Biblical Introduction in each Testament.

²Required course carrying one hour credit for each term.

Suggested Four-Year Master of Divinity Program for Student Pastors

Q: I am interested in pastoral counseling. Does the Seminary offer a specialty in it?

A: Students interested in pastoral counseling can satisfy that interest by tailoring their course selections within the regular M.Div. program. Plan to emphasize Pastoral Care courses, Church and Ministry (pp. 62) and Ethics (p. 68). In addition, you may consider taking advantage of our cross registration privileges with Pitt and Duquesne Universities to take such courses as Adolescent Psychology or additional spiritual formation offerings.

First Year

Term I

Introduction to Theological Studies
Historical Studies I
Language

Term II

Biblical Introduction (OT02 or NT02)¹
Historical Studies II
Language

Term III

Introduction to Systematic Theology
Historical Studies III
Exegesis

Second Year

Term I

Pastoral Studies I: Education
Biblical Introduction (OT01 or NT01)¹
Introduction to Ethics
Theological Reflection on Ministry²

Term II

Pastoral Studies II: Pastoral Care
Christology
Elective
Theological Reflection on Ministry²

Term III

Pastoral Studies III: Homiletics
Church and Society: Local Elective
Theological Reflection on Ministry²

Third Year

Term I

Church & Sacraments
Elective (Language)
Elective

Term II

Credo
Elective (Language)
Elective

Term III

Biblical Theology
Elective (Exegesis)
Elective

Fourth Year

Term I

Church & Society: Global
Elective
Elective

Term II

Elective
Elective
Elective

Term III

Spiritual Formation
Elective
Elective

¹Students must take one Biblical Introduction in each Testament.

²Required course carrying one hour credit for each term.

Equivalency Examinations

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

English Bible Examination

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

Field Education Requirement

Field education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry, through direct involvement in congregations and other settings, under the direction of skilled field supervisors.

Master of Divinity students must complete one year of planned, supervised and evaluated field education in a setting approved by the Director of Field Education. This requirement normally is to be fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses. Students are expected to use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences under the guidance of a member of the faculty.

Objectives of the program include acquaintance with a wide variety of ministerial activities, development of skills, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological reflection upon the various aspects of the practice of ministry. A detailed learning agreement, developed by each student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the

Director of Field Education. This information is shared with the student's sponsoring judicatory where confidentiality is assured.

Students in the field education program are expected to give approximately ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

Student Pastorates

Student pastors are required by the Seminary to extend their program to four years, taking nine credits per term instead of the normal twelve, to compensate for the amount of time required by their field service. An example of the four-year sequence of courses is listed on page 10.

Internships

Internships in a wide variety of settings can be investigated with the Director of Field Education. Summer internships include pastorates, youth assistantships and placements in summer camps or parks and secular agencies.

Full-time internships of nine to fifteen months duration in congregations or specialized settings also provide excellent learning opportunities. Such internships, usually taken between the middler and senior years, are required by some denominations. The Seminary will provide assistance in facilitating these experiences.

Other Field Experiences

Supervised field education, usually scheduled in the middler year, is possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional income or experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

United Methodist Studies

Candidates for full Conference membership and ordination as elders in the United Methodist Church must complete courses dealing specifically with United Methodism which include three credit hours each in history, doctrine and polity (Book of Discipline of The United Methodist Church, 1984, par. 423). Pittsburgh Theological Seminary offers the following courses to meet this requirement: CH42 History of Methodism, TH49 United Methodist Doctrine and AD29 United Methodist Polity. Several elective courses also enhance the studies of United Methodist students.

Placement for Graduating Seniors

The Placement Office exists to assist graduating seniors in locating appropriate situations of service in ministry. Senior Seminars on dossier writing, interview skills, and candidacy requirements are held, culminating in an early spring Face-to-Face event during which Presbyterian seniors interview with Pastor Nominating Committees. The Office also distributes seniors' PIF Part I's to all presbyteries in the denomination. The Placement Resource Center houses an inventory of Church Information Forms, Opportunity Lists and audio-visual equipment for sermon critique and distribution to interested committees. The Placement Office also coordinates visits to the Seminary by church officials, pastors and Pastor Nominating Committees through the year. Contacts for students of other denominations are made according to their particular needs. The Seminary also seeks to assist alumni/ae, when possible, who are seeking new challenges of ministry.

The Master of Arts Program

Q: *What's the difference between a Master of Divinity (M.Div.) and a Master of Arts (M.A.)?*

A: *The M.Div. is a 3-year degree, includes a language requirement and is designed for people who plan to be ordained. The M.A. is a 2-year degree and is designed for people who plan a Religious Education emphasis, are seeking a Master's degree in route to Ph.D. work or want a degree primarily for their own edification.*

The Master of Arts Program is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity Program. The goals of this course of study include:

- 1) Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
- 2) Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
- 3) Affording specialized work in the field of Christian education (see Religious Education Emphasis).

Seventy-two term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

Bible—Nine hours: BI02 and OT01 or OT02 or NT01 or NT02; and one elective.

History—Six hours: CH01 or CH02 or CH03.

Theology—Six hours: TH01 and TH02 or TH03.

Ethics—Six hours: ET01 and one elective.

Sociology of Religion—Three hours.

NOTE: Up to twelve hours may be taken through PCHE schools.

Normally, two years of full-time academic work are needed to complete the program. There is a five-year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to write an M.A. thesis, which will normally be between eighty and one hundred pages in length. Up to six hours of credit may be received for Independent Study done as research for this project under the direction of the Thesis Adviser, who must be a member or adjunct of the faculty. It is the responsibility of the candidate, with the assistance of the Director of the M.A. Studies, to select an appropriate Adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, as the Thesis will be due at the end of Term II of the graduation year.

Religious Education Emphasis

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for non-ordained educational ministries. Their courses of study should reflect the balance of studies

described above. Some work will be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The M.A. thesis is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. In addition, at least

six but no more than nine term hours must be taken in supervised field education. Arrangements for such work will be made through the Director of Field Education in consultation with the Director of M.A. Studies and credit will be granted as Independent Study courses taken with the Education faculty.

The Master of Sacred Theology Degree

Studies leading to the Master of Sacred Theology Degree are designed to provide an opportunity for continued academic work beyond the Master of Divinity Degree for students who do not wish to pursue doctoral studies. The degree has a twofold purpose: continuing or returning students may 1) specialize in a particular area of interest, or 2) develop a more informed and relevant approach to Christian services.

Admission to the Master of Sacred Theology Degree is predicated on holding a Master of Divinity Degree or its equivalent from an accredited seminary or divinity school.

A candidate for the S.T.M. degree must complete the equivalent of at least thirty-six credit hours of graduate studies beyond the Master of Divinity degree. A thesis or other accept-

able project in the selected field of study is required. The breakdown of credits is as follows: Fifteen hours course work (nine hours in advanced seminars designed for post-M.Div. students) must be taken at Pittsburgh Seminary (see section on Course Descriptions, page 37), twelve hours course work may be taken at other accredited institutions with the adviser's approval, and nine hours will be devoted to completion of the thesis or project. The Director of the S.T.M. program will assign an appropriate faculty adviser who will be available for consultation with the candidate. The statute of limitation is four academic years from the date of matriculation. Normally no work taken prior to matriculation will be counted toward the degree.

Doctor of Ministry Program

Q: *What's the difference between a Doctor of Ministry (D.Min.) and a Doctor of Philosophy (Ph.D.)?*

A: *The D.Min. is a non-residential program for people who have already been pastoring for at least two years, and are seeking degree work which will enhance their on-going ministry. The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor.*

Purpose

Developing competency in professional ministry is a process in which ministers are engaged throughout their lives. The Doctor of Ministry Degree program is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry.

The program utilizes ministry-related projects, studies, papers and other assignments to improve proficiency in such areas as:

1. Defining and organizing complex situations of ministry using biblical, theological, sociological, political and personal insights.
2. Analyzing situations of ministry in such a way as to understand their nature and causes and to identify opportunities for effective ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative principles enhanced by a biblical, historical and theological heritage.
4. Evaluating actions and their outcomes from a variety of perspectives.

Doctor of Ministry candidates select one of the following tracks: Parish Focus, Reformed Focus or the Pastoral Care Focus. New classes are enrolled each year in the Parish

Focus. The other focuses are usually available in alternating years, depending on interest.

All the focuses are designed so they may be completed in three years. Thirty-six (36) credit hours are usually required for graduation. All work must be completed by the end of the fourth academic year from the date of matriculation, unless an exception to the Statute of Limitations is granted by the Doctor of Ministry Committee.

Admission requirements and procedures for the Doctor of Ministry Degree are outlined in the Section on Admissions (see page 107).

Scheduling Options

Two time options are offered for the Parish Focus in order to meet the different situations of ministers. Option I classes meet every Monday on the Pittsburgh campus for four terms. Two seminars or colloquia are taken each term. Option II is designed to accommodate students who live beyond commuting distance from Pittsburgh. It concentrates study in four two-week sessions, extending over two years. Two seminars or colloquia are taken in each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

The Pastoral Care Focus is usually offered under the Option I plan and the Reformed Focus under the Option II plan.

On occasion satellite sites for Option II groups in the Parish Focus are used for the required seminars. Ordinarily these sites are located in the Middle Atlantic States. However, all students must enroll in the Proposal and Biblical Colloquia on the Pittsburgh campus. For further information contact the Doctor of Ministry Office.

Collegiality

Clergy who enroll in a focus during a particular term remain together during their seminars and colloquia. Other students are not usually added to the group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

Parish Focus

The Parish Focus is organized around the intensive involvement of the pastor's ministerial setting in all phases of the program. These include the Seminar Phase, involving six seminars looking at all areas of parish ministry; the Colloquia Phase, in which the nature of the doctoral project is developed; and the Major Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

Congregational involvement proceeds through a committee, chosen by the pastor. The committee discusses the program with the director during a visit to the church and prepares a one-page mission statement to be endorsed by the congregation. This statement then forms the basis for an evaluation of the church, revealing areas where further growth is desired. It is also used to guide the pastor's appropriation of course work and becomes part of the data used to select and define the major project.

During the Colloquia Phase, the committee consults with the pastor concerning possibilities for the major project. Again, the evaluation provides needed guidance.

In the Major Project Phase the Congregational Committee works with the pastor in implementing the major project. This project may take place at the parish level, the denominational level, or the ecumenical level, depending on the minister's situation.

While most ministers who elect the Parish Focus serve a local church, others with specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case, however, the minister, priest, or rabbi must intentionally involve his or her people in the program of study. This insures that the people as well as the pastor benefit directly from the Doctor of Ministry program.

Required Courses in the Parish Focus



John Mehl

Doctrine of Church and Ministry DM01

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

Pastoral Care DM02

Theological and psychological insights are focused on the theory and practice of caring, with case studies furnished by the pastors.

Homiletics DM03

The course is an advanced course in the theory and practice of preaching in the context of worship with pastor input central to the seminar.

Administration DM04

Problems in church administration, including the development of stewardship and

lay leadership, are addressed in light of theological criteria and administrative theory.

Education DM05

This course is designed to introduce pastors to contemporary discussions about the educational ministry of the church and provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

Congregational and Community Issues DM06

A case method is used to consider problems confronting the church in society, with the discipline of Christian ethics as a major resource.

Proposal Colloquium DM07

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

Biblical Colloquium DM08

Attention is given to the focuses and resources of biblical studies today. Principal emphasis is placed on the development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project.

Reformed Focus

This Focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, "theological," calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. There is an urgent need to recover this aspect of ministry. The substantive, "leader of the church," indicates that the context of the theological reflection that is needed must be the Church's unceasing struggle to live out all dimensions of faithful service to Jesus Christ.

The objective of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the Church," as these ends have been understood in the Reformed tradition. To accomplish this purpose the Reformed Focus provides more extensive opportunity for theological reflection than the Parish Focus. Six "core" seminars have been developed to deepen the student's awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline

most germane to the "practical" aspect of the student's project (education, pastoral care, homiletics, or administration). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" chapter of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The program is conducted along the lines of the Parish Focus. It includes a Seminar Phase, involving the six "core" seminars, taken in three successive terms; the Colloquium Phase, in which the design of the doctoral project is worked out and the required elective in one of the "practical" disciplines is taken; and the Major Project Phase, involving the completion of the other electives, implementation of the project and the writing of the doctoral paper.

Congregational involvement in the student's work follows the design used in the Parish Focus. A congregational committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

Required Courses in the Reformed Focus

Reformed Theology DM40

A systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints"; and the Kingdom of God.

Biblical Authority and Interpretation in the Reformed Tradition DM41

This course is designed to help the pastor synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the "Scripture Principle" of the Reformation; and the main types of biblical interpretation before and after the historico-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fun-

damentalism," and Karl Barth are singled out for special attention.

Worship in the Reformed Churches: Tradition and Timeliness DM42

For those whose heritage is the Protestant Reformation, tradition has stood for authority opposed to Scripture and timeliness is often contrasted with tradition. But, there is now a growing awareness of the priority of the Christian community and a deeper appreciation for the whole life of the Church as it has been nurtured and formed by the Holy Spirit in every age; and that in Christian theology timeliness and tradition are held together by "Jesus Christ, the same yesterday and today and forever." It is in this context that we must understand worship in the Reformed churches.

The Social Transforming Character of Reformed Ethics DM43

The course reviews the motifs of Christianity's relationship with culture in the thought of H. Richard Niebuhr and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology and vocation is investigated in eastern culture. The case of the World Alliance of Reformed Church's recognition of apartheid as heretical is ex-

amined for the possibilities and problems of Reformed thought in the developing world.

Reformed Ecumenism DM44

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals towards achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

Theological and Ethical Issues Before the Church DM45

This course studies the positions of the former United Presbyterian Church, U.S.A. and the former Presbyterian Church, U.S., on ethical and theological

issues that caused great controversy in the sixties and seventies and continue to be issues on which there is confusion and controversy today. Issues such as abortion—the “right to life” versus the “right to choose”; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; the problems of Central America and the sanctuary movement; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

Proposal Colloquium DM07

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

Pastoral Care Focus

Pittsburgh Theological Seminary has devised a specialty in pastoral care at the doctoral level to assist pastors to become more proficient in the art of pastoral care and counseling. The program involves eight required seminars and two electives, scheduled over a two-year period, and a third year which is devoted to the development of a doctoral project and a paper reporting that work. The elec-

tives are ordinarily related to the topic of the doctoral project, but may also be used to begin the accreditation process for Clinical Pastoral Education or membership in the American Association of Pastoral Counselors.

In most cases, congregational involvement in the student's work follows the design used in the Parish Focus. A congregational committee participates in drafting a mission

statement that informs the student's project. The committee also functions as a sounding-

board for the student in the planning, execution and evaluation of the project.

Required Courses in the Pastoral Care Focus

Doctrine of Church and Ministry DM01

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

Dynamics of Personal and Communal Transformation DM21

This course examines the dynamics of personal and communal transformation, integrating theological and psychological theories with an experiential and practical component. Special attention is given to various experiences of loss in the process of growth and transformation throughout the life cycle and how women and men may experience this differently. In addition, the role of the pastor in facilitating personal and congregational transformational processes is explored.

Pastoral Counseling I DM22

This seminar is designed to train the minister in basic counseling/communication skills for ministry. The major goal in this seminar is to sharpen listening skills and deepen one's ability to help people assess and solve their own problems. It assists the participant in integrating

theological and psychological understandings of human needs as these bear upon practical ministerial situations.

Theological Foundations for Pastoral Care DM23

Drawing upon the historical identity of pastoral care as it grew out of the interface between biblical and systematic theology, on the one hand, and pastoral experience and need, on the other, this seminar identifies some key theological issues which must inform pastoral care today. The goal is to help the student to think theologically about pastoral care. Special attention is paid to the theological/ecclesiastical traditions of the students.

Compassion and Pastoral Care DM24

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a study of the compassion of Jesus, compassion is developed systematically and practically to inform a new vision of ministry. In addition, attention is paid to the issues involved in becoming compassionate.

Q: *What's the difference between a Doctor of Ministry (D.Min.) and a Doctor of Philosophy (Ph.D.)?*

A: *The D.Min. is a non-residential program for people who have already been pastoring for at least two years, and are seeking degree work which will enhance their ongoing ministry. The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor.*

Spiritual Formation DM25

In the context of theological and professional formation, this course attends to issues in the pastor's own life and faith. Students are assisted in the practice of prayer. Affective dimensions in persons' relationship with God will be explored. The course also includes issues in the pastoral care of the pastor and his or her family.

Systems Theory: Family and Congregational Dynamics DM26

Drawing upon contextual family theory and systems theory, this course is designed

to help students reflect upon the patterns within their families of origin as these relate to their current life situations. In addition, students learn how to identify, reflect, act upon and evaluate their leadership role in facilitating congregational dynamics from both a theological and a systems perspective.

Pastoral Counseling II DM27

Special attention is given to problems which are frequently encountered in ministry, such as those concerned with grief, substance abuse, aging, unemployment and the reverberations that these may have in the congregation.

Joint Degree Programs

The Doctor of Philosophy Degree

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of

Religion. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:

Director of Graduate Studies
Department of
Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Social Work Joint Degree Program

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity/Master of Social Work Joint Degree.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal

Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:

Director of Admissions
Graduate School of
Social Work
University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Library Science Joint Degree Program

Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established in 1968 a joint degree program to train men and women in theological librarianship. The program is designed to be completed in three and a half academic years and culminates in two degrees, the M.Div. and the M.L.S.

This program was completely revised in 1989 and the new curriculum offers a number of integrated courses and oppor-

tunities for close supervision, internships, and involvement in professional associations such as the American Theological Library Association. Inquiries regarding the School of Library and Information Science and requests for catalogs and applications should be addressed to:

Director of Admissions
School of Library and
Information Science
University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Business Administration Joint Degree Program

Management of the life of the church, in larger local congregations and in regional and national agencies, increasingly requires familiarity with business practices and the availability of some people who are able to combine professional knowledge and experience in the traditions of Christian ministry and in the area of business administration. In addition, only acquaintance with the actual theory and practice of business administration can enable the Christian minister to make informed contributions to the reality of business life in our time.

Therefore, Pittsburgh Theological Seminary and the Graduate School of Business at the University of Pittsburgh have developed a program for a joint degree, the M.Div./M.B.A. By adopting a four-year plan of study at the Seminary, and by using primarily evening M.B.A. courses, a candidate for this joint degree can accomplish all necessary requirements within four years. For further information on the curriculum and admissions requirements at the Graduate School of Business, write to:

The Dean's Office
Graduate School of Business
The University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Health Administration or Master of Public Health Joint Degree Program

This joint degree program with the Graduate School of Public Health at the University of Pittsburgh is designed to be completed in five years. It is part of greatly increased interest in coordinated work in medicine and theology, and it provides for the need to have fully qualified experts who are able to combine the Christian ministry with the expanding fields of Health Administration and Public Health.

The program leads to two degrees, the M.Div. and either the Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.). For further information write to:

The Dean
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania
15206-2596.

The Master of Divinity/Juris Doctor Joint Degree Program

In 1983 the School of Law at Duquesne University and Pittsburgh Theological Seminary established a joint degree program leading to the M.Div. and Juris Doctor (J.D.) degrees.

In the Judaeo-Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the joint degree would be expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry neither the School of Law nor

the Seminary can surrender any of their required courses. However, while the separate completion of both degrees would normally take six years, the joint program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed nineteen in the day division and fifteen in the evening division for some Seminary courses and the Seminary may award elective credits for courses taken at the School of Law up to eighteen hours. The faculties have drawn up a list of courses which are agreed upon to be credited by the other institution. This list is available upon request.

Admission into the program is determined by each institution separately; admission into one

institution does not guarantee admission to the other. Inquiries concerning the Law School at Duquesne University should be sent to:

Director of Admissions
School of Law
Duquesne University
Pittsburgh, Pennsylvania 15282.

The Master of Divinity/Master of Science (Public Management and Policy) Joint Degree Program

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary began in 1983 offering a joint degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Management and Policy (M.S.).

Through the recognition by both institutions of work performed in the other institutions for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public management and policy is increasingly required for the practice of ministry at all levels. The joint degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise which is constantly in demand.

Inquiries concerning the SUPA part of the program should be directed to:

The Dean
School of Urban and
Public Affairs
Carnegie Mellon University
Pittsburgh, Pennsylvania 15213.

The Master of Arts (Religious Education)/Church Music Dual Degree Program

Pittsburgh Theological Seminary and The School of Music at Duquesne University established a joint program in Church Music and Christian Education in 1983. The program culminates in an M.A. degree in Church Music and Christian Education which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately; admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found desirable and practical.

Inquiries concerning the School of Music should be addressed to:

Director of Graduate Studies
School of Music
Duquesne University
Pittsburgh, Pennsylvania 15282.

Continuing Education

The Continuing Education program at Pittsburgh Theological Seminary is carefully designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is of keen interest and value to those who seek continued personal and professional growth.

For an increasing number of laypeople who make their living in a variety of ways in the world, a theological education consists of short-term seminars and conferences; at these events, outstanding leaders introduce new thoughts, exchange takes place between clergy and laity and old ideas are challenged and reshaped, resulting in a new fulfillment in life.

Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy and laypeople.

Special Events

The Special Events at Pittsburgh Seminary include Concerts by the Seminary Choir, visiting scholars' presentations from national and international backgrounds and the following Special Lectures:

The Ritchie Memorial Lectureship

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey

Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment is used to bring visiting professors such as Hans Kung, C. K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi and Petr Pokorny to teach courses in our regular curriculum.

The Schaff Lectures

The Schaff Lectures were established to honor the late

David S. Schaff, Professor of Church History at Western Theological Seminary for 23 years and co-editor of the Schaff-Herzog Encyclopedia. These lectures are held for three days on the Seminary campus and continue for a day and a half at the First Presbyterian Church in Youngstown, Ohio. Past Schaff Lecturers have been Rosemary Ruether, David Tracy, John Westerhoff, Walter Brueggemann, Markus Barth, William F. May, Thomas Troeger, and Jane D. Douglass. Future guests include Donald Capps, Maria Harris and Martin Anton Schmidt.

**Martin Luther King, Jr.
Day Lecture**

Dr. Vincent Harding, Congressman Walter Fauntroy, Dr. G. Murray Branch and Rev. Jeremiah Wright have been recent speakers who have assisted the Seminary community in celebrating the life of Dr. Martin Luther King, Jr.

**The W. Don McClure
Lectureship**

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerilla raid. Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere and Peter Beyerhaus have helped establish this lectureship; John Samuel Mbiti and Willem A. Bijlefeld will be the 1989 and 1990 Lecturers.

**The J. Hubert Henderson
Conference on Church and
Ministry**

The newest series inaugurated in 1985 at the Seminary, this lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown have been the beginning lecturers in the series.

Annual Events

Auditing of regular Seminary courses has been a traditional option for clergy in order to update their knowledge and for laity with a bachelor's degree who wish to gain increased familiarity with a specific subject.

No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$75.00

per course or \$50.00 for older adults. The transcript and record of classes will be kept as part of the Continuing Education files.

Independent-study-in-residence is a way to make excellent use of a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and

pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

Four Monday Mornings are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors each morning. Monday evening series are also offered.

An archaeological lecture is offered annually by a visiting scholar from the United States or abroad, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

The Preaching Seminar allows pastors to study periodically the art of preaching from a different perspective. In addition, the Seminary's Speech Studio is available for preaching, with video playback privately critiqued by one of the Seminary's homiletics professors. A Writers' Workshop provides professional guidance about the practical aspects of publishing written materials. Laypeople as well as clergy have found this workshop valuable, not only in polishing writing skills, but as an opportunity to share ideas.

Travel-study trips to the Holy Land, Jordan, Egypt, Scotland/England, Greece and other lands are periodically scheduled. The pre-trip study is open to trip participants and other interested individuals and provides the background necessary to appreciate the subsequent tour.

The Summer School of Religion, sponsored by the Pitcairn-Crabbe Foundation, is held for one week each June on the Seminary campus. A tradition for nearly 50 years, this outstanding continuing education experience provides exceptional leaders at a nominal cost to Presbyterian clergy and certain other full-time Presbyterian Church employed professionals from this geographical area.

In addition to these programs, the Continuing Education/Lay Education Committee has made a commitment to include at least one experience in Music/Worship, Theology, Spirituality, Church Growth, Clergy Skills, Media, Current Ethical Issues and Bible Study in Old and New Testaments during a four-year period.

Outstanding Lecturers and Leaders in the Continuing Education Program have included:

Kenneth E. Bailey, Tantur Ecumenical Institute for Theological Research, Jerusalem
Eugene Bianchi, Emory University, Atlanta, GA
Johanna Bos, Louisville Presbyterian Theological Seminary, Louisville, KY
Srs. Anne Brennan, C.S.J. and Janice Brewi, C.S.J., Vailsburg, NJ

David G. Buttrick,
Vanderbilt University Divinity
School, Nashville, TN

Arlo D. Duba,
University of Dubuque
Theological Seminary,
Dubuque, IA

Millard Fuller,
Habitat for Humanity,
Americus, GA

Melicent Huneycutt,
First Presbyterian Church,
Evanston, IL

Ben Campbell Johnson,
Columbia Theological Seminary,
Decatur, GA

Christopher B. Kaiser,
Western Theological Seminary,
Holland, MI

Bruce Larson,
University Presbyterian Church,
Seattle, WA

Clarice J. Martin,
Princeton Theological Seminary,
Princeton, NJ

Patrick D. Miller, Jr.,
Princeton Theological Seminary,
Princeton, NJ

James B. Nelson,
United Theological Seminary,
Twin Cities, New Brighton, MN

Raymond Nott,
Powell, WY

William E. Phipps,
Davis and Elkins College,
Elkins, WV

Larry Rasmussen,
Union Theological Seminary,
New York, NY

David H. C. Read,
Madison Avenue
Presbyterian Church,
New York, NY

G. P. Richardson,
University of Toronto,
Ontario, Canada

Fred M. Rogers,
Family Communications, Inc.,
Pittsburgh, PA

Jack Rogers,
Presbyterian Church (U.S.A.),
Louisville, KY

Lucy Rose,
Columbia Theological Seminary,
Decatur, GA

James Allen Sparks,
University of Wisconsin,
Madison, WI

Stuart Swiny,
Cyprus American Archaeology
Research Institute, Nicosia,
Cyprus

Roland W. Tapp,
Publishing Consultant,
Swarthmore, PA

Abraham Twerski,
Gateway Rehabilitation Center,
Pittsburgh, PA

David L. Watson,
United Methodist Headquarters,
Nashville, TN

John Westerhoff,
Duke University Divinity School,
Durham, NC

William H. Willimon,
Duke University, Durham, NC

Ralph D. Winter,
U.S. Center for World Mission,
Pasadena, CA

John Howard Yoder,
University of Notre Dame, Notre
Dame, IN

Centers and Institutes

The Center for Business, Religion and the Professions

The purpose of The Center for Business, Religion, and the Professions is threefold: (1) To focus attention on the quality of life in our communities engaging a cross section of business, professional and religious leaders, (2) to develop creative options for the future that call for inclusive participation and understanding of complexity in a changing environment and (3) to articulate basic ethical values essential for keeping God central in human life in an economically and politically oriented society.

The Center seeks to implant the above intentions through organized discussions, workshops, seminars, and conferences. By this means, we will become conscious of the total human context that comprises the marketplace and the individual's struggles, ambitions, and concerns to bring greater meaning to their lives. The Center seeks to be a place where dreams for betterment can take shape and creative leadership can suggest ways to implement them in communities.

As the Center seeks to develop and implement a more holistic view of society, in a more immediate sense, it provides a forum where clergy, business, labor, government and professional leaders can build trust among its members, an essential factor behind any effective plan to enhance the quality

of life for communities. The Center serves as part of the Seminary's outreach program and is integral to its continuing education efforts on behalf of the church and society.

Outstanding Speakers for The Center for Business, Religion and Professions have included:

Ernest L. Boyer,
Carnegie Foundation for the
Advancement of Teaching,
Princeton University,
Princeton, NJ

Edwin V. Clarke, Jr.,
Westinghouse Corporation,
Pittsburgh, PA

Colleen Conway-Welch,
Vanderbilt University School of
Nursing, Nashville, TN

Arthur A. Davis,
Dept. of Environmental
Resources, State of Pennsylvania

C. Fred Fetterolf,
ALCOA, Pittsburgh, PA

William Gibson,
Cornell University, Ithaca, NY

Thomas W. Henderson,
Henderson & Goldberg, P.C.,
Pittsburgh, PA

J. Bruce Johnston,
USX Corporation,
Pittsburgh, PA

Catherine M. Keevey,
Third Age Center, Fordham
University, Bronx, NY

Robert E. Kelley,
Carnegie Mellon University,
Pittsburgh, PA

Sandra McLaughlin,
Mellon Bank, Pittsburgh, PA

Michael Maccoby,
Harvard Project on Work,
Washington, D.C.

Vincent Sarni,
PPG Industries, Pittsburgh, PA
Thomas E. Starzl,
Presbyterian-University Hospital,
Pittsburgh, PA
Kenneth L. Vaux,
University of Illinois Medical
Center, Urbana, IL
John D. Welty,
Indiana University of
Pennsylvania, Indiana, PA
Lynn Williams,
International Steelworkers,
Pittsburgh, PA

The Institute for Biblical Theology

The Institute is designed to pursue two goals: (1) to foster the theological interpretation of the Bible through the dialogue between Old and New Testament interpretation and (2) to assist all theological disciplines in using Biblical resources in developing their own subject matter. The Institute seeks to accomplish its task by a series of regular conferences, occasional workshops, special seminars, and presentations by invited guests. It will encourage research work dedicated to make scholarly contributions to its two goals, and it will attempt to facilitate the publication of this work.

The Institute has conducted, since 1984, a series of annual Colloquia, at which a single topic was approached, either from the vantage point of Old and New Testament, or in dialogue between biblical specialists and experts in Theology and Ethics.

In cooperation with Princeton Theological Seminary, the Institute will conduct three annual Seminars in 1989-91, on the theme of "The Biblical Ground of Theology." Representatives of Old and New Testament scholarship will join colleagues in the field of Theology to explore aims and methods of cooperation between them.

The proceedings of the Biblical Colloquia and the forthcoming Seminars are published in *Horizons in Biblical Theology: An International-Dialogue*, a publication of Pittsburgh Theological Seminary.

Contributors to the Colloquia have included:

J. Christiaan Beker,
Princeton Theological Seminary,
Princeton, NJ
George W. Coats,
Lexington Theological Seminary,
Lexington, KY
John R. Donahue,
Jesuit School of Theology,
Berkeley, CA
Josephine Massynbaerde Ford,
University of Notre Dame,
Notre Dame, IN
Ernest S. Frerichs,
Brown University,
Providence, RI
Terence E. Fretheim,
Luther Northwestern Theological
Seminary,
St. Paul, MN
William S. Green,
University of Rochester, NY
Donald A. Hanger,
Fuller Theological Seminary,
Pasadena, CA

Paul D. Hanson,
Harvard Divinity School,
Cambridge, MA
Christopher B. Kaiser,
Western Theological Seminary,
Holland, MI
Howard Clark Kee,
School of Theology,
Boston, MA
Patrick D. Miller, Jr.,
Princeton Theological Seminary,
Princeton, NJ

Harold P. Nebelsick,
Louisville Presbyterian
Theological Seminary,
Louisville, KY
W. Sibley Towner,
Union Theological Seminary in
Virginia, Richmond, VA
Michael Welker,
Universität Münster, Münster,
German Federal Republic
Lanar Williamson, Jr.,
Presbyterian School of Christian
Education,
Richmond, VA

Cooperative Arrangements

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are: to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand educational opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registra-

tion in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

The American Schools of Oriental Research

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924 we have been active participants in numerous field projects in cooperation with the American Schools of Oriental Research.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute

and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service-related careers.

The National Capital Semester for Seminarians

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary in Washington, DC. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

The Jewish Chautauqua Society

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum which introduce our students to Jewish history, philosophy and theology (see Course Descriptions, OT48 and OT49, p. 47). The courses are team-taught by a resident rabbi and an Old Testament professor on our faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

Clinical Pastoral Education

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reactions from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited

by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

**Distinguished
Pastor-in-Residence
Program**

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. During each academic year persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary.

In addition, the Seminary from time to time invites distinguished lay persons to spend several days to a week on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, corporation leaders, and others.

Studies in Bible and Biblical Languages 38

Required Courses in Bible

Required Course
in Greek or Hebrew

Elective Courses
in Old Testament

Elective Courses
in New Testament

Studies in Church History 50

Required Courses

Elective Courses

Studies in Systematic Theology 55

Required Courses

Elective Courses

Studies in Church and Ministry 61

Required courses

Electives:

Church and Society

Ethics

Education

Pastoral Care

Homiletics

Worship and Church Music

Evangelism and Mission

Administration

***Advanced Seminars for the
Master of Sacred Theology 86***

Studies in Bible

Studies in Church History

Studies in Systematic Theology

Studies in Church and Ministry

***All courses are for three academic
credits unless otherwise noted.***

Studies in Bible and Biblical Languages

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and

influences of the biblical world by means of three core courses, i.e., one Introduction in each Testament (OT01 *or* OT02 and NT01 *or* NT02) and Biblical Theology. The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third-term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Studies in Bible and Biblical Languages

Required Courses in Bible

**Historical Books of
the Old Testament
OT01-1101**

**Prophets and Psalms
OT02-1102**

**Gospels, General
Epistles and Revelation
NT01-1201**

**Acts, Pauline
Epistles and Hebrews
NT02-1202**

**Biblical Theology
BI02-1002**

*Students are required to take
only one Introduction in each
Testament.*



Ulrich Mauser

**Historical Books
of the Old Testament
OT01-1101**

An introduction to the historical books of the Old Testament, intended to acquaint students with the basic methodologies of Old Testament research and the present state of Old Testament studies.

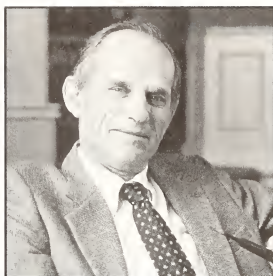
Term I 1989-90

Mr. von Waldow

Term I 1990-91 Mr. Gowan

**Prophets and Psalms
OT02-1102**

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the *genres* of prophetic oracles and the methodologies which may be employed for their interpretation. The message of the great eighth-century prophets, Amos, Hosea, Micah and Isaiah of Jerusalem stand at the heart of the course. The world of Jeremiah, Deutero-Isaiah and Ezekiel is explored. An introduction to the Psalms, as the



Eberhard von Waldow

product of Israel's cultic life, concludes the course. The aim of the whole is to enable the student to begin exegesis with a firm grasp of the fundamentals.

Term II 1989-90
Mr. J. Jackson

Term II 1990-91
Mr. von Waldow

**Gospels, General Epistles
and Revelation**
NT01-1201

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary, form, and redaction criticism). General Epistles, Revelation and matters of text and canon are examined briefly.

Term I 1989-90 Mr. Kelley

Term I 1990-91 Mr. Hare

**Acts, Pauline Epistles
and Hebrews**
NT02-1202

The messages of Acts, the Pauline Epistles and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

Term II 1989-90 Mr. Hare

Term II 1990-91 Mr. Kelley

Biblical Theology
BI02-1002

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testament. It also seeks to address the question of the impact of the Biblical themes on the contemporary life, faith and practice of the church.

Term III 1989-90

Mr. Gowan and Mr. Mauser

Term III 1990-91 Staff

Studies in Bible and Biblical Languages

Required Courses in Greek or Hebrew

Hebrew
OT03-1103

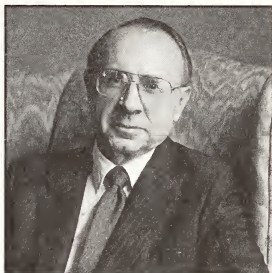
Hebrew
OT04-1104

Old Testament Exegesis
OT05-1105

Greek
NT03-1203

Greek
NT04-1204

New Testament Exegesis
NT05-1205



Donald Gowan

One Biblical Language is required for graduation with the M.Div. degree. Denominational requirements may include both languages.

Hebrew
OT03-1103

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible. The sections will follow the inductive method, working directly with selected texts of the Hebrew Bible.

Term I 1989-90
Mr. Gowan, Mr. J. Jackson

Term I 1990-91
Mr. Gowan, Ms. Lapp

Hebrew
OT04-1104
A continuation of OT03.

Term II 1989-90
Mr. Gowan, Mr. J. Jackson

Term II 1990-91
Mr. Gowan, Ms. Lapp



Robert Kelley

**Old Testament Exegesis
OT05-1105**

Each of the language sections in Hebrew moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: 1) Introduction to exegetical method: moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; 2) continuation of the Hebrew language sequence.

*Term III 1989-90
Mr. Gowan, Mr. J. Jackson*

*Term III 1990-91
Mr. Gowan, Ms. Lapp*

**New Testament Greek
NT03-1203**

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament and unique study aids

prepared by the Staff are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

*Term I 1989-90
Mr. Kelley and Mr. Walther*

*Term I 1990-91
Mr. Hare and Mr. Kelley*

**New Testament Greek
NT04-1204**

A continuation of NT03, teaching by the inductive method.

*Term II 1989-90
Mr. Hare and Mr. Kelley*

*Term II 1990-91
Mr. Hare and Mr. Kelley*

**New Testament Exegesis
NT05-1205**

Each of the language sections in Greek moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: 1) introduction to methodology of exegesis, such as problems and limitations of an English translation; source strata for selected passages which will be chosen by the professor for critical problems, structure analysis, historical background of sources and text, intent, introduction to the theology of the particular book; 2) continuation of the Greek language sequence.

*Term III 1989-90
Mr. Hare and Mr. Kelley*

*Term III 1990-91
Mr. Hare and Mr. Kelley*

Elective Courses in Old Testament

**Deutero-Isaiah
OT14-1114**

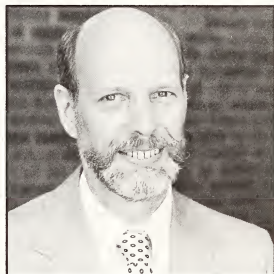
The purpose of this course is twofold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation, form critical problems, structure analysis, historical background of the book of Deutero-Isaiah, intent; 2) Introduction to the theology of Exile. In particular, the expectation of salvation against the background of 587 B.C., Old Testament eschatology.

Mr. J. Jackson

**Amos
OT15-1115**

A study of the book of Amos: its major emphasis; the place of the prophet in Israel's culture; and the significance of the message of Amos for our situation.

*Term I 1989-90
Mr. J. Jackson*



Jared Jackson

**The Jews in
a Christian World
OT27-1127**

Discussion of the history of the Jewish people in the Western world. The course is based on the nine-part television series, HERITAGE: CIVILIZATION AND THE JEWS. The video tapes will be shown at the beginning of the class sessions and serve as a basis for discussion. Special attention will be given to the relationship between Jews and Christianity. Topics to be discussed include: Jesus the Jew; The Beginnings of Christianity as a Jewish Sect; The Jews in the Christian Middle Ages; Secular and Christian Anti-Semitism; Jews and Christians after the Holocaust, towards a theology of the people of God. Supplementary readings will help the student to understand the Jewish experience in a larger historical context.

*Term I 1989-90
Mr. von Waldow*



Nancy Lapp

**Biblical Archaeology
OT28-1128**

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

Term I 1989-90 Ms. Lapp

Term II 1990-91 Ms. Lapp

**Ancient Israel and Egypt
OT30-1130**

The influence of the experience of slave life in Egypt upon the tradition of Israel's story, and of the continued contact between Egypt and Israel after the entrance of Israel into Canaan and into the Exilic age and after. This will involve a study of the forms of Egyptian literature and a comparison and contrast with the *genres* of the Old Testament. Hebrew not required.

Mr. J. Jackson

**Judaism from the Exile to
the Birth of the Church
OT31-1131**

A survey of the history, life and faith of the Jewish people, covering the postexile parts of the Old Testament and the literature of the Intertestamental Period. Deals with life-styles, institutions, literature and theology as well as the history of the period.

Term II 1990-91 Mr. Gowan

**Ezekiel
OT32-1132**

This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term III 1990-91 Mr. Gowan

**Ancient Texts Relating to
the Old Testament
OT33-1133**

A study of extra-biblical texts which have thrown light on the Bible; including the early cuneiform tablets of Ebla, Mari and Nuzi, the Ugaritic Canaanite literature, Hebrew inscriptions such as the Siloam inscription and the Samaria, Lachish and Arad ostraca, and Egyptian literature relating to the Old Testament. For those who have had Hebrew there will be an opportunity to read some of the Hebrew texts.

Mr. J. Jackson

**Jeremiah
OT36-1136**

The first part of the course uses the book of Jeremiah to demonstrate the development from the original oral pronouncement of prophetic words to prophetic books as we have them today in the canon. The second part deals with the original theology of the prophet Jeremiah and its interpretation by a later generation which produced the prose sections in the book of Jeremiah. Prerequisite: Hebrew (OT03 and OT04).

Mr. von Waldow

**Worship in Israel
OT39-1139**

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites and prophets.

*Mr. von Waldow and
Rabbi Staitman*

**Hebrew Reading
OT40-1140**

Supervised reading of selected Old Testament passages. One credit.

Term I 1989-90

Mr. J. Jackson

Term II 1989-90 Mr. Gowan

Term III 1989-90

Mr. von Waldow

Term I 1990-91

Mr. von Waldow

Term II 1990-91

Mr. von Waldow

Term III 1990-91 Mr. Gowan

**The Torah in the Jewish and in the Christian Tradition
OT41-1141**

The focus of this course is on the Old Testament Torah-tradition and its later role in Jewish and Christian thinking. At first the Torah will be discussed in the context of the Old Testament. This will be followed by topics such as: the New Testament (Jesus, the Apostle Paul) and the Torah, legalism and freedom from the law, the Torah in the Rabbinic tradition (Talmudic and Midrashic literature), the Reformation and the Torah, contemporary Judaism and the Torah, the Torah and the Gospel of Christ in contemporary Christianity.

*Term I 1990-91
Mr. von Waldow and
Rabbi Staitman*

**Christian Theology After the Holocaust
OT44-1144**

The Holocaust is a turning point in Christian theology. Discovery of the dimension of Christian anti-Semitism in traditional Christian thinking has led many theologians to a critical reexamination of the tradition. This course identifies such anti-Semitic elements as well as its roots and development, and tries to lay the groundwork for a new biblically based theology of the People of God which includes the Old Testament covenant people and the New Testament faith communities as the body of Christ. Finally the question will be discussed: is there a common witness of the People of God to contemporary secular society?

*Term II 1989-90
Mr. von Waldow*

**The Ethos of Old Testament
OT45-1145**

The course deals with the ethical implications of the faith of the Old Testament people. Points of discussion are: with regard to Old Testament literature, the course is based on the law; the philosophical and theological context of the Old Testament ethics, the ethical authority, the concept of humanity, nationhood and nationalism, male and female in the Old Testament.

Mr. von Waldow

Widsom Literature
OT46-1146

A study of selected texts from Proverbs, Job and Ecclesiastes, with emphasis on the way Wisdom deals with questions concerning justice and the relationship between God and human beings. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term II 1989-90 Mr. Gowan

The Hebrew Scriptures
in Contemporary Judaism
and Christianity
OT48-1148

The purpose of this course is to introduce the Jewish/Christian Dialogue into the classroom and to discuss what Christians and Jews have in common and where they do not agree. Four major topics (Covenant and Torah, Prophecy in the Old Testament, The Concept of Humanity, The Messianic Expectation) will be introduced by the two professors from their respective points of view with the hope that this will lead to extensive student discussion.

Mr. von Waldow and
Rabbi Staitman

The Beginning of the Bible
According to the Jewish
and Christian Tradition
OT49-1149

This course is intended to practice the Jewish-Christian dialogue in the classroom. The principal question will be: "What do Christianity and Judaism hear as the Word of God in the texts of Genesis 1-12:6 and Deuteronomy 34." Individual texts will be treated exegetically by the Rabbi and the Christian theologian. These two presentations on one selected text serve as basis for class discussions with special emphasis on hermeneutical and theological issues.

Term III 1990-91
Mr. von Waldow and
Rabbi Staitman

Themes of Old
Testament Theology
OT50-1150

Some basic Old Testament theological concepts which became characteristic of the Christian theology are investigated such as: authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics, worship and the difference between Christian and Jewish interpretation.

Term III 1989-90
Mr. von Waldow and
Rabbi Staitman

Additional
Language Instruction

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

Studies in Bible and Biblical Languages

Elective Courses in New Testament

Christianity According to Matthew NT12-1212

An examination of the theology of the First Gospel in the light of the historical background, employing redaction criticism as a major exegetical tool.

Term III 1989-90 Mr. Hare

Parables in Luke NT14-1214

An exegetical study of the parables of Jesus found in the all-important central section of the Third Gospel, Chapters 10-18.

Mr. Kelley

Gospel of John NT15-1215

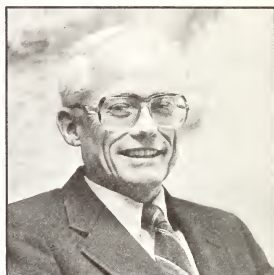
The entire Gospel examined with some exegetical detail but with emphasis on the theological dimensions of the book. Some attention is given to the large secondary literature, but the Greek text is the primary resource.

Mr. Hare

Paul's Letter to the Romans NT22-1222

This exegetical seminar will examine the major theological and paraenetic themes of Romans in relation to Paul's understanding of the place of Israel in God's plan.

Term III 1990-91 Mr. Hare



Douglas Hare

Interpreting the Parables NT23-1223

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

Term III 1989-90 Mr. Kelley

Practical Use of the New Testament: Mark NT31-1231

An interpretation course examining the "First" Gospel produced as a result of the life and ministry of Jesus and featuring its continuing significance for Christian faith and practice.

Term I 1990-91 Mr. Kelley

Practical Use of the New Testament: Luke NT32-1232

An investigation of the major emphases and patterns in the "ecumenical" Gospel. Particular attention will be devoted to the didactic values in the central section of Luke, Chapters 10-18.

Mr. Kelley

**Ephesians and the
Emerging Church
NT34-1234**

This study of Ephesians will concentrate on the emerging concept of the Church as a global community. Recent studies in the sociology of early Christianity and of the sociology of Roman-Hellenistic society in general will be introduced to complement the use of more traditional methods of exegetical study. The use of the Greek text of Ephesians is strongly encouraged.

Mr. Mauser

**Practical Use of the New
Testament: Acts
NT35-1235**

An interpretation course examining the faith and life of the early Church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

Term II 1989-90 Mr. Kelley

**Greek Reading
NT40-1240**

Supervised reading of selected New Testament or Septuagint passages. One credit.

Term I 1989-90 Mr. Kelley

Term II 1989-90 Mr. Kelley

Term III 1989-90 Mr. Hare

Term I 1990-91 Mr. Kelley

Term II 1990-91 Mr. Hare

Term III 1990-91 Mr. Hare

**Advanced Greek Grammar
NT41-1241**

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Staff

**Themes of New
Testament Theology
NT50-1250**

A study of selected major themes of the New Testament which are of crucial importance to the New Testament Theology as a whole. Hermeneutical questions will be stressed.

Mr. Mauser

**Aspects of Paul's Theology
NT53-1253**

A number of pervasive aspects of Paul's theology, such as eschatology, faith and law, justification and reconciliation are dealt with. Stress is laid on the Jewish background of Paul's thought and on the nature of the opposition which he had to face.

Mr. Mauser

Studies in Church History

Our aim in teaching Church history is to help the student understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Studies in Church History

Required Courses

Historical Studies I CH01-1301

Historical Studies II CH02-1302

Historical Studies III CH03-1303

Historical Studies I CH01-1301

This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

Term I 1989-90 Mr. Partee

Term I 1990-91 Mr. Wilson

Historical Studies II CH02-1302

A survey of the Renaissance, the Reformations of the Sixteenth Century and their results (c. A.D. 1350-1650).

Term II 1989-90 Mr. Wilson

Term II 1990-91 Mr. Partee

Historical Studies III CH03-1303

Survey of Church history and modern Christian thought from the seventeenth through the early twentieth century.

Term III 1989-90 Mr. Partee

Term III 1990-91 Mr. Wilson

Studies in Church History

Elective Courses

History of Presbyterianism CH10-1310

The course focuses on the history of the Presbyterian Church in the United States to the present, but includes a general history of the churches of the Reformed tradition.

Term III 1989-90

Mr. Wilson

Augustine and Aquinas CH16-1316

This seminar is designed to acquaint students with the work of two of the Church's most influential theologians with special attention to their use of the thought of Plato and Aristotle, respectively.

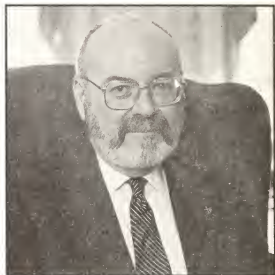
Mr. Partee

Calvin's Institutes CH17-1317

An in-depth study of the magisterial work of the man whom Melancthon called "the theologian." Special attention will be devoted to its development, architectonic and misunderstanding.

Term II 1989-90

Mr. Partee



Charles Partee

The History of Christian Platonism CH18-1318

This seminar considers the pervasive influence of Plato on the history of Christian theology from the beginning to the present time by focusing on such thinkers as Pseudo-Dionysius, Origen, Augustine, Bonaventure, Calvin, Schleiermacher, the Cambridge Platonists and Barth.

Mr. Partee

Reformed Symbolics: The Creeds of Christendom CH28-1328

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term I 1990-91

Mr. Partee

**Puritanism
CH29-1329**

The Puritan Church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of Church history known as "Protestant Orthodoxy" (seventeenth century).

*Term III 1989-90
Mr. Wilson*

**Enlightenment and
Awakening
CH30-1330**

Religious and cultural life in Europe and especially in North America in the eighteenth century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings—the beginning of the "divided mind" of modern Christianity.

Mr. Wilson

**Theology of
Jonathan Edwards
CH35-1335**

In-depth study of Edwards' theology. Selected primary texts. Team taught with PC19-2119 (Training the Pastor as Spiritual Director) for six credit hours.

Term III 1990-91 Mr. Crocco



John Wilson

**Religious Thought
of the 19th Century
CH37-1337**

The course examines the major currents of thought in the period by focusing on a concern common to almost all of them: the life of Jesus. The course features Schleiermacher's *Speeches*, Schweitzer's *Quest of the Historical Jesus*, and the Seminary Library's considerable collection of 19th Century literature of Jesus.

Term I 1989-90 Mr. Wilson

**Contemporary Eastern
Christianity
CH40-1340**

This course is concerned with the various ancient Churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Mr. Calian

**History of Methodism
CH42-1342**

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

Term II 1990-91 Mr. Tutwiler

**American Religious History
CH43-1343**

Survey of religious history in North America from the Puritans to the present. While the unity of the course is represented by one major required text, students are required to select one of three tracts for reports in class and for their papers: the civil religion, women's history, Black history.

Term III 1990-91 Mr. Wilson

**Pietism
CH44-1344**

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the 17th and 18th Centuries (e.g., Swedenborg).

Mr. Wilson

**Revivalism and
Fundamentalism
CH45-1345**

Religious and cultural history of American Evangelical Protestantism especially in the second half of the nineteenth and early twentieth centuries: Revival (D. L. Moody), Holiness, Pentecostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

Term II 1990-91 Mr. Wilson

Systematic Theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of Systematic Theology is the ability to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the way in which particular theologians structured their systems. Pur-

suant to this task, Systematic Theology attends 1) to the investigation of problems of theological method and 2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism and 3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation) and in the history and development of theology in the nineteenth and twentieth centuries. Finally, an interdisciplinary colloquium in the constructive organization of theological themes in a personal statement of faith is required for all seniors (Credo).

Studies in Systematic Theology

Required Courses

**Introduction
to Systematic Theology
TH01-1401**

**Christology
TH02-1402**

**Church and Sacraments
TH03-1403**

**Introduction
to Systematic Theology
TH01-1401**

Study of "theological method" (i.e., the tasks, sources and criteria of theology) and the doctrines of Scripture, revelation and God.

Term III 1989-90 Mr. Calian

Term III 1990-91 Mr. Calian

**Christology
TH02-1402**

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning salvation and the significance of Jesus Christ.

Term II 1989-90 Mr. Kehm

Term II 1990-91 Mr. Kehm

**Church and Sacraments
TH03-1403**

A study of the Doctrine of the Church and Sacraments, focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (justification and sanctification) within the fellowship of the Church and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

Term I 1989-90 Mr. Calian

Term I 1990-91 Ms. Dunfee

Studies in Systematic Theology

Elective Courses

Process Theology TH14-1414

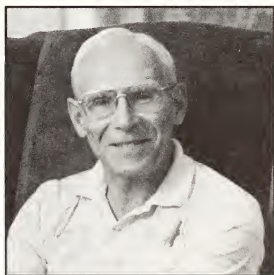
This course will investigate the theological implications of process philosophy. Particular attention will be given to the work of Charles Hartshorne, John B. Cobb, Jr., and Marjorie Suchocki.

Ms. Dunfee

Phenomenological Theology TH16-1416

The uses of phenomenology in solving some important problems in theology, such as: understanding biblical symbolism; the identification of "essences" or "essential relations"; uncovering the "depth" structures of individual and social existence presupposed by the "faith world" of Christian churches in order to recover "eyes" for the universal in the particular; and the transformational promotion of the human intended (but often distorted) by Christian images of redemption and ecclesial community.

Mr. Kehm



George Kehm

Theology and Ecology TH19-1419

The purpose of this course is to develop a new theology of creation and a new vision of "salvation" as "Eco-Justice" in order to heighten ecological consciousness and to provide the basis for a theological guided environmental ethic. Reconsideration of the "anthropocentric" view of the universe in the Bible and traditional Christian theology, and of proposals for a new "Christian Story" more congruous both with the Bible (e.g., the "Cosmic Christ," and the inclusion of nature in "salvation") and with scientific conceptions of the universe, life, the human species, and the planet earth.

Term III 1989-90 Mr. Kehm

**Major Christian Theologians: Paul Tillich
TH20-1420**

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Staff

**Major Christian Theologians: Dietrich Bonhoeffer
TH21-1421**

Study of the life and thought of Dietrich Bonhoeffer. Special attention will be given to his ideas about the church as a distinctive kind of community in the world: its worship and ethics, social mission and communal life; appropriate institutionalization in the "post-modern" age.

Term I 1990-91 Mr. Kehm

**Human Evil and Redemption
TH28-1428**

A study of the genesis and forms of expression of what has been called "sin" with a corresponding analysis of how the biblical symbols of God's redemptive activity in the death and resurrection of Jesus mediate the power to transcend the dynamics that perpetuate sin.

Mr. Kehm

**Theology of Presence and Communion
TH29-1429**

Study of the modes of divine presence that appear in or are suggested by the biblical traditions. Special attention will be given to those connected with "atonement" or reconciliation and with the presence of the Holy Spirit in the communities of Jesus' disciples.

Term III 1990-91 Mr. Kehm

**The Idea of Love in Christian Thought
TH30-1430**

Christians, the Gospels record, are commanded to be people who love. What is the nature of this Christian love? How is God's love the ground of Christian love? How is Christian love different from "normal" human loves? Through studying Scripture and the work of various Christian theologians this course will seek to understand the various dimensions of the idea of love in Christian thought.

Ms. Dunfee

**The Identity of Christianity
TH31-1431**

Reexamination of the question of the essence of Christianity with application to the reinterpretation of the Christian message by third world theologians.

Term II 1990-91 Mr. Kehm

**The Encounter of
Christianity with World
Religions
TH32-1432**

This course will focus upon the issue of religious pluralism through 1) introducing the student to major non-Christian religions and 2) studying various contemporary responses to pluralism.

Ms. Dunfee

**The Theology of Karl Barth
TH36-1436**

Study of the major stages of Karl Barth's theological development. Special attention will be given to his continuing influence in the areas of biblical interpretation ("narrative" theology), the theology and ethics of creation, and political theology.

Term I 1989-90 Mr. Kehm



Susan Dunfee

**Trajectories
of Reformed Doctrine
TH38-1438**

This course will trace the shifting interpretations of a number of prominent theological themes in Reformed theology. Among the themes to be studied are: the inspiration of Scripture; election and predestination; the "sovereignty" of God; the covenant of grace; the atoning work of Christ; the Church as "the communion of saints"; and the explanations of the way sacraments work. Readings will be selected from theologians and confessions spanning the whole history of Reformed theology.

Mr. Kehm



Carnegie Samuel Calian

**Presbyterian Confessions
TH39-1439**

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Mr. Calian and Mr. Kehm

**Women's Experience and
Christian Faith
TH42-1442**

This course will explore the nature of women's experience. Who is woman? How do women experience their selfhood and how does it develop? How do dependency and hiding hinder women's full development? What are the theological questions raised from the perspective of women's experience? The course will then examine the reason why several women are doing theology—expressing faith—from the context of their experience as a woman.

Term III 1990-91 Ms. Dunfee

**Women and the Bible
TH43-1443**

This course will explore both the role of women in the Bible as it is understood in the work of several feminist scholars and the methods they have used to reach their conclusions.

Ms. Dunfee

**United Methodist Doctrine
TH49-1449**

An introduction to the theology of John Wesley; a consideration of theological transitions; and an examination of contributions by important recent Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination. Prerequisite: TH01 Introduction to Systematic Theology.

Term III 1989-90

Mr. Kehm and Mr. Tutwiler

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professional and lay persons in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems appropriate to the Gospel in today's world. To this end a wide variety of courses is offered in ministry, Church and society, ethics, sociology of religion, education,

pastoral care, homiletics, worship and Church music, evangelism and missions and administration.

In other areas of study as well there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh, one of the largest corporate headquarters communities in the United States. The Seminary's urban setting provides an outstanding locus for the study of Church, society and ethical concerns.

Studies in Church and Ministry

Required Courses

**Introduction
to Theological Studies
MS01-1501**

**Theological Reflection
on Ministry
MS02-1502**

**Credo
PD01-1601**

**Spiritual Formation
PD02-1602**

**Church and Society: Local
CS01-1701**

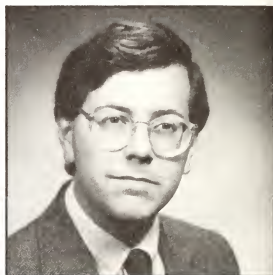
**Church and Society: Global
CS03-1703**

**Introduction to Ethics
ET01-1801**

**Pastoral Studies:
Education
PS01-2801**

**Pastoral Studies:
Pastoral Care
PS02-2802**

**Pastoral Studies:
Homiletics
PS03-2803**



Stephen Crocco

**Introduction
to Theological Studies
MS01-1501**

This course is an introduction to seminary. It introduces students to the spiritual dimension of the intellectual life and to the history, methodology, language, and inter-connectedness of the theological disciplines, and their relations to other fields of knowledge. Instruction on the kinds of theological literature and research will make use of the Barbour Library.

*Term I 1989-90
Mr. Crocco*

*Term I 1990-91
Mr. Crocco*

**Theological
Reflection on Ministry
MS02-1502**

This course is required for students involved in field education. It utilizes the field education experience as a focus for consideration of the integration of theological and Biblical disciplines in parish and other ministry settings, pastoral skills and functions, pastoral roles and identity, family relationships, congregational dynamics, judicatory relations, the student's spiritual growth, and the supervisory relationship. The course is conducted as a seminar in groups of ten to twelve students. Each seminar is under the leadership of a member of the faculty and a field supervisor. Seminars meet for one and a half hours each week throughout the academic year for an accumulated credit of three hours.

Offered Each Term 1989-90 Staff

Offered Each Term 1990-91 Staff

**Credo
PD01-1601**

The purpose of this colloquium is to assist students to work through the main questions in the traditional loci of Christian doctrine, drawing upon their accumulated knowledge of Scripture, historical and systematic theology and their own tradition, in order to enable them to formulate their own theological position in a comprehensive, well-grounded way.

Term II 1989-90

Mr. Kehm and Mr. Mauser

Term II 1990-91 Ms. Dunfee

**Spiritual Formation
PD02-1602**

Taken at the end of the final year, this course in spiritual formation complements work done in theological and professional formation. Through lectures, seminars, assigned readings, retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to different spiritual traditions. Of special significance will be the work of the sections in which students will be encouraged to share together their anticipations and fears of ministry, their continuing exploration of call and spiritual gifts and their experiences with daily disciplines.

Term III 1989-90 Ms. Robbins

Term III 1990-91 Ms. Robbins

**Church and Society:
Local
CS01-1701**

In the first term emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. Specific attention is given to the historic roles of Church, ethnic and theological traditions in contributing to the unique character of this urban community. Such study provides a pattern by which any community may be studied to discern the relation of religion to general social dynamics.

Term I 1989-90 Mr. Stone

Term III 1990-91 Mr. Stone

**Church and Society: Global
CS03-1703**

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international factors—population, food, militarism, energy, economics, repression, social justice—demonstrates the larger context within which Christian ministry is carried on, whether in the affluent or Third World countries.

Term I 1989-90

Mr. Castillo-Cardenas

Term I 1990-91

Mr. Castillo-Cardenas

**Introduction to Ethics
ET01-1801**

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the Church as a social institution and Christian political theology.

Term II 1989-90 Mr. Stone

Term I 1990-91 Mr. Stone

**Pastoral Studies: Education
PS01-2801**

In this segment of the Pastoral Studies sequence students are engaged in studying the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical, and historical studies, provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term I 1989-90

Mr. B. Jackson and Ms. Likins

Term I 1990-91

Mr. B. Jackson and Ms. Likins

**Pastoral Studies:
Pastoral Care
PS02-2802**

Concurrent field experience provides a basis for study of pastoral care. Students are helped to understand the ministry of pastoral care in the history and theology of the Church. Attention is given to the practice of pastoral care in different settings and situations. Each student will prepare and present a case study for group discussion.

Term II 1989-90 Mr. Purves

Term II 1990-91 Mr. Purves

**Pastoral Studies:
Homiletics
PS03-2803**

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

Term III 1989-90

Mr. Ezzell and Mr. Oman

Term III 1990-91

Mr. Ezzell and Mr. Oman

Studies in Church and Ministry

Elective Courses in Church and Society

Theological Research in International Perspective ICS02-2702

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations.

Mr. Castillo-Cardenas

Introduction to the Sociology of Religion SR10-1910

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student is made acquainted with the main theories on the role of religion in culture, personality and social structure, with reference to such authors as Durkheim, Weber, Malinowski, Freud and Marx.

*Term III 1990-91
Mr. Castillo-Cardenas*

Christianity and Marxism in the Latin American Experience SR11-1911

A theological reflection on the encounter of Christians and Marxist in their mutual commitment to liberation in Latin America. Such reflection shall take full account of the historical process of domination that is characteristic of that continent, including its religious ambiguities, i.e., achievements and

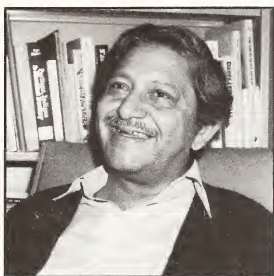
mistakes. Against this background the Marxist critique of God as "fetish" and of religion as "alienation" will be discussed, as well as the reality of a "prophetic Christian tradition" that challenges traditional Marxist stereotypes, suggesting the reformulation of old questions regarding theory and practice, the creation of "a new human being" and of "a new society," salvation and liberation, solidarity and class struggle.

*Term II 1989-90
Mr. Castillo-Cardenas*

Theology and the Indigenous Peoples of the Americas SR12-1912

The status of "The Indian" in the theological and missiological practice of Christianity in the Americas. The course will begin with a critical survey from Las Casas and the Jesuit experiments of the 16th century, to liberation theology today. The second part of the term will focus attention on specific theological themes and hermeneutical traditions developing within representative Indian communities of Latin America. These "indigenous theologies" will be considered in the context of the cultural and political conditions created by the conquest.

*Term II 1990-91
Mr. Castillo-Cardenas*



Gonzalo Castillo-Cardenas

**The Latin American
Context of Liberation
Theology
SR13-1913**

The political, social and religious context of "liberation theology" in Latin America, with particular reference to historical roots and to the various development models, forms of popular religiosity and liberation movements, and their impact on theological activity in that part of the continent.

Mr. Castillo-Cardenas

**Women in Church and
Society
CS10-1710**

The scope of the course includes various feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences Church women. The exploration of biblical and theological themes as reflected in the writings of Ruether, Fiorenza and Tribble are emphasized. Special attention is given to the needs of women in ministry.

Term II 1989-90 Ms. Likins

**The Creative
Management of Conflict
CS12-1712**

Conflict typically involves some obstacle to achieving a desired goal; it often arises when an individual or a group has an opportunity to prevail at the expense of another person or group. In this course we shall discuss the levels of conflict within the individual, within groups, and among groups, the difference in cooperative and competitive orientations and methods of handling conflicts. We will engage in the actual practice of conflict resolution.

Term III 1989-90 Ms. Likins

**Liberation Theology and
Christian Realism:
A Comparative Study
CS13-1713**

A course in comparative social ethics in which two major ethical approaches to social change in the Americas are considered. The respective methods will be learned and applied in seminar discussion to issues of poverty, imperialism, democracy and economic development.

Term II 1990-91

*Mr. Castillo-Cardenas and
Mr. Stone*

Studies in Church and Ministry

Elective Courses in Ethics

Political Ethics: Apartheid and U.S. Foreign Policy ET10-1810

This seminar will focus on the difficult issues of relating Christian moral concern to foreign policy. Professor Stone will lead the seminar in presentations on political ethics and foreign policy. Professor Eybers will lead the seminar in the history, meaning, and Christian opposition to apartheid. Church strategies, economic strategies, and political strategies will be evaluated.

*Term II 1989-90
Mr. Stone and Mr. Eybers*

Readings in Contemporary Theological Ethics ET15-1815

A seminar devoted to reading and discussion of issues raised for Christian ethical thought since ca. 1950, as represented in works by leading Protestant, Roman Catholic and Eastern Orthodox thinkers. The emphasis will be upon ethical theory (e.g., liberation or process thought, natural law concepts, "Christian realism," et. al.) but with a view to what difference these theories make for judgments about war and peace, economic justice, human rights, or problems of biomedical ethics.

Staff



Ronald Stone

Law, Theology and Ethics ET17-1817

Reading and discussion of selected topics within the following areas: 1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; 2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in Church-state relations, professional ethics.

Mr. Wiest

The Ethics and Theology of H. Richard Niebuhr ET18-1818

A consideration of the formative influences on the thought of H. R. Niebuhr and an analysis of his major writings in ethics and theology.

Term III 1989-90 Mr. Crocco



Howard Eybers

**Reformed Urban Ethics
ET19-1819**

An examination of the reformed contribution to and the reformed critique of the ethos of Pittsburgh.

Term II 1989-90 Mr. Stone

**The Thought
of Reinhold Niebuhr
ET20-1820**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

**Moral Issues
in the Business Ethos
ET21-1821**

The seminar is offered jointly by the Joseph M. Katz Graduate School of Business of the University of Pittsburgh and the Pittsburgh Theological Seminary and meets alternate weeks at the two institutions. It explores major moral philosophies of economists and utilizes case studies to examine issues of business and corporate ethics.

Term I 1990-91 Mr. Stone and Mr. James Wilson

**Social Teachings of the
Christian Churches
ET23-1823**

Study of selected positions in the history of the Churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, Church and state, the treatment of women, the Christian and war.

Mr. Stone

**Moral Issues in
International Politics
ET25-1825**

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by hunger and nuclear armaments, particular case studies in United States foreign policy.

Mr. Stone

**Christianity in the
Latin American Context:
Ethical Issues
ET30-1830**

A critical analysis of the relations between Church and society in Latin America, with particular emphasis on the critical issues of socio-political ethics: the nature of "development," "revolution," and "liberation"; the relation between Christians and Marxists; the ethical issues involved in illegal and violent revolution; and the relation between the Kingdom of God and particular "historical projects."

Mr. Castillo-Cardenas

**Love and Justice
ET32-1832**

A seminar inquiry into the concepts and practice of the virtues of love and justice. Classical and contemporary sources will be examined with the social ethics of Paul Tillich, Reinhold Niebuhr and Martin Luther King, Jr., receiving special attention.

Mr. Stone

**The Social Ethics
of Paul Tillich
ET34-1834**

A consideration of Paul Tillich as a social philosopher and activist. Study of his writing on culture, politics, ethics, religious socialism, *The Religious Situation*, *The Socialist Decision*, *Love, Power, and Justice*, and *Political Expectations*. His Christian ethical thought will be analyzed in relationship to his biography, historical setting and its contemporary and future relevance.

Term II 1990-91 Mr. Stone

**Seminar on Medical Ethics
ET35-1835**

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization; death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; the relationship of ministers to medical professionals and of ministry to medical care.

Term III 1989-90 Mr. Wiest

**Christianity
and Economic Systems
ET36-1836**

Seminar participants will examine the underlying assumptions found in capitalism, socialism and mixed economies involving these two systems. Basic questions of the course: What impact do economic systems have upon our understanding of the Christian message? What does the Gospel have to say to these economic systems? This course will be taught in cooperation with Professor Beeson, Administrator of the School of Business and Administration at Duquesne University.

Mr. Calian

**The Ethics of Peacemaking
ET37-1837**

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice and the current emphasis of the churches on peacemaking ministry.

Mr. Stone

**Ministerial Ethics
ET38-1838**

A study of ethical problems arising in the practice of ministry, considered from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling; confidentiality; the minister as cleric and as a human being; ministers and money; allotments of time; the ministry and social issues; dealing with other ministers; standards of "success" in ministry; relationships with other professionals; and the role of clergy in society.

Mr. Wiest

**Christian Ethics and
Contemporary Political
Philosophy
ET39-1839**

A seminar which analyzes issues in contemporary political philosophy and their implications for Christian ethics. Particular reference is made to British political philosophy and the American realist school.

Mr. Stone

**Comparative Ethics, Gandhi
and King
ET40-1840**

The course will examine the influence of Christian and Western thought upon Gandhi's social ethic and the influence of Gandhi's thought upon the social ethic of Martin Luther King, Jr. The contexts of India, South Africa, and the Black Church in America will be considered as sources of these social-transforming religious ethics.

Term I 1989-90 Mr. Stone

Studies in Church and Ministry*Elective Courses in Education***Moral Education in the Church
ED11-2011**

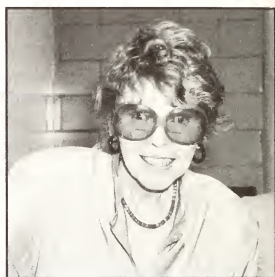
The course explores recent research concerning the development of values in young persons and adults. Most particularly it deals with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults. It also deals with the ways in which justice is perceived and the level of value perception raised.

Term I 1989-90 Ms. Likins

**Historical Shaping of Church Education
ED17-2017**

An exploration into the tenacity with which educational patterns introduced at various periods in church history have survived to shape current church education.

Mr. B. Jackson



Harjie Likins

**Group Process
ED19-2019**

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

Term III 1990-91 Ms. Likins

**Youth Ministry
ED20-2020**

A study of existing models, old and new, that have been or are being used in the church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of possibilities in terms of drama, film, etc. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

Term I 1990-91 Ms. Likins



Byron Jackson

**The Development of Faith in Christian Education
ED21-2021**

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

Term II 1989-90 Ms. Likins

**Church Educational Development and Administration
ED22-2022**

The focus of the course is upon the administration and organization of educational systems in both large and small churches including curriculum development, organization of the educational program, enlistment and training of leaders, and similar practical matters.

*Term II 1989-90
Mr. B. Jackson*

**Educational Ministries with Adults
ED23-2023**

The course will combine an investigation of prevalent theories, strategies and structures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term I 1990-91 Ms. Foltz

**Theory and Design of Christian Education Curriculum in the Local Church
ED24-2024**

Curriculum may be considered as a systematic plan for the teaching ministry of the congregation. Attention will center on principles for the design, analysis and evaluation of curriculum.

Mr. B. Jackson

**Education, Spirituality and Pilgrimage
ED25-2025**

The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concepts of pilgrimage and sacrifice as they have been and are utilized within Christianity.

Term II 1990-91 Ms. Likins

**Crisis Intervention
for Young Children
ED26-2026**

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned from the disciplined observation of children and families. Enrollment limited to 12 students.

Term III 1989-90 Ms. Keairns

Term III 1990-91 Ms. Keairns

**The Bible
in Christian Education
ED27-2027**

Analysis of the teaching-learning process as related to the teaching of the Bible in Christian education. Theological and educational assumptions will be critically analyzed as they exist in contemporary Christian education literature. Special attention will be given to extant curriculum materials in Christian education.

Term III 1989-90

Mr. B. Jackson



Nancy Foltz

**Educational Ministries
with Smaller Congregations
ED29-2029**

This course is an exploration of educational ministry with small membership congregations. Particular attention is given to structure and organization, lay leadership, and pastoral leadership. Students will gain skills in assessing the needs of small membership churches and acquire competence in the praxis of religious education.

Term I 1989-90 Ms. Foltz

**Advanced Seminar in
Educational Ministry
ED30-2030**

Several major positions and current issues in education will be examined, and their relationship to the theory and practice of educational ministry in congregations will be explored.

Term III 1990-91

Mr. B. Jackson

Elective Courses in Pastoral Care

**Professional
and Ministerial Leadership
PD03-1603**

This colloquium focuses attention upon professional aspects of ministerial responsibilities. The work of the term assumes a holistic perspective by giving an opportunity for reflection on the resources each student now brings to the interrelation of the various ministerial functions. Because ministry is always in a particular setting and in terms of one's appraisal of that situation, responsible decisions require self-consciousness in diagnosis and evaluation of various situations.

Mr. Oman

**Human Development
PC10-2110**

This course traces human development along lines set forth by Freud and radically expanded by Erikson. With Erikson as the transitional figure, the course stresses developments in ego psychology as especially helpful to the practice of ministry. The third section of the course analyzes communal components, deals with group theory and explores implications for ministry. Theological material is part of the data of the course, especially process theology.

Term I 1989-90 Ms. Robbins

**Compassion
in Pastoral Care
PC12-2112**

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability. The course will end with a study of compassion in recent pastoral care literature.

Term III 1989-90 Mr. Purves

**Theology and Pastoral Care
PC13-2113**

This course will examine three significant attempts to think theologically about pastoral ministry in the context of the history of pastoral care. The goal is to help the student to think theologically about the work of pastoral care. For this reason, the course will be conducted on a lecture and seminar basis, with most of class time being taken up in seminar work. Each student will take responsibility for preparing and leading a seminar on a portion of one of the primary texts.

Term I 1990-91 Mr. Purves

Models of Women's Transformation
PC15-2115

How do women grow and develop their sense of self (identity), their relationships to others, the world and God throughout the lifespan? How do women experience and describe developmental transitions and processes of spiritual transformation? How do socio-cultural factors affect these processes? What facilitates/hinders women's transformation? This seminar will explore these questions by examining various models of women's psychological and spiritual transformation and their implications for ministry.

Term II 1989-90 Ms. Robbins

Systems Theory
PC16-2116

This course will explore the dynamics of family and congregational systems from Bowenian and feminist perspectives. Pastoral applications to systems thinking will be made throughout the course. Students will be expected to ground systems thought in a solid theological perspective. This course is a prerequisite for Pastoral Counseling II which will focus upon training in specific skills in pastoral leadership and counseling based upon systems theory.

Term I 1990-91 Ms. Robbins

Addiction, Grace, and Healing
PC17-2117

This course will explore the dynamics of the addictive process underlying unhealthy attachments to particular substances, relationships, beliefs or ideas, work and organizations from physiological, psychological and theological perspectives. After understanding the addictive process, we will examine theological notions of Grace and explore how Grace invites and empowers persons to engage in a living process system. In addition, implications for the Church, ministerial leadership and pastoral care will be discussed.

Term II 1990-91 Ms. Robbins



Martha Robbins

**Clergy and Self-Esteem
PC18-2118**

Ministers have commonly reported having low morale, being burned out spiritually, and bothered by personal and marital problems. Congregations have chronicled difficulties retaining members, staying solvent and getting along with pastors. The loss of personal and spiritual vitality in pastors and congregations may be due, in part, to poor self-esteem. This seminar will explore, theoretically and experientially, some basic components that enhance self-esteem: personal self-concept and public image; values clarification; constructive use of feelings; dealing with criticism and unrealistic expectations; conflict management; spirituality; personal and corporate sense of vision and mission.

Ms. Robbins

**Training the Pastor
as Spiritual Director
PC19-2119**

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for the use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed. Team taught with CH35-1335 (Theology of Jonathan Edwards) for six credit hours.

Term III 1990-91 Mr. Purves

**The Power of Myth
PC20-2120**

Myths are world-creating. They help us to understand ourselves in relation to that world. Furthermore, according to Campbell, mythology is "metaphor transparent to the transcendent." In this seminar, we will explore the place of metaphor as myth and as religion. Then we will examine how ancient, contemporary and emerging myths empower personal and cultural transformation and discuss their implications for ministry.

Ms. Robbins

**Classical Pastoral Care
PC21-2121**

This seminar course is designed to introduce students at a deeper level to the understanding and practice of pastoral care as set forth in the classic texts of the discipline. These are the texts which have been recognized over many centuries to have been of value and which represent the pastoral wisdom of the church.

Mr. Purves

**The Spirituality
of Thomas Merton
PC23-2123**

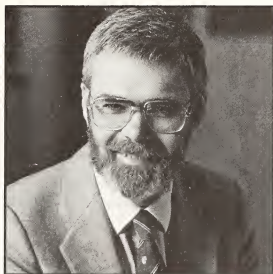
This course is designed to be a thorough examination of the theology, practice and influence of this very significant twentieth-century spiritual teacher. Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

Term I 1990-91 Mr. Purves

**Training Seminarians to
Minister to and with
Persons Who Are Disabled
PC24-2124**

The objectives of this course will be to assist seminarians to come to grips spiritually, emotionally, theologically, and intellectually with the task of ministering to and with persons who are disabled and to accept their ministry in return. The course will assist seminarians to render effective pastoral and catechetical care to persons in their parishes who are disabled, and to be aware of appropriate community agencies.

*Term II 1989-90 Mr. Campbell
(Coordinating Instructor)*



Andrew Purves

**Pastoral Counseling I
PC50-2150**

This course is an advanced case seminar for persons who are currently working in situations of ministry. The aim of the seminar is to enable the students to think more clearly about the needs of people in those situations and whether those needs warrant pastoral counseling or other types of pastoral intervention. When pastoral counseling is chosen as a means of help, the student will be given supervision in its use. Prerequisite: PC10 Human Development or PS02 Pastoral Studies: Pastoral Care.

Term III 1989-90 Ms. Robbins

**Pastoral Counseling II
PC51-2151**

This advanced seminar is designed to broaden and deepen the student's counseling skills in working with individuals, families, and congregational dynamics based upon System Theory. As such, the theoretical orientation and practical application of listening, assessment and intervention skills will be different from those presented in Pastoral Counseling I.

Term III 1990-91 Ms. Robbins

**Biblical Anthropology
and Pastoral Care
PC53-2153**

An exploration of biblical themes concerning human personhood and identity and their significance for pastoral ministry. The course will examine, in particular, biblical concepts of body, soul, spirit, heart and mind, trace their development in the history of the church, and review their place in contemporary ministerial practice.

*Term I 1989-90
Mr. Mauser and Mr. Purves*

Studies in Church and Ministry

Elective Courses in Homiletics

Homiletics Practicum HM10-2210

The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term, as well as participating in detailed homiletical analysis.

Term II 1989-90 Mr. Ezzell

Term II 1990-91 Mr. Ezzell

Voice and Speech Practicum HM11-2211

This is a ten-week session in fundamentals of voice and speech to maximize communicative effectiveness. One credit.

*Offered each term 1989-90
Ms. Kania*

*Offered each term 1990-91
Ms. Kania*

Parish Preaching HM20-2220

Planning a year's pulpit work. An analysis of the seasons and festivals of the Christian Year. Selecting resources for occasional sermons.

Term I 1989-90 Mr. Oman



Richard Oman

Preaching from the Gospel of Luke HM22-2222

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative.

Mr. Oman

Twentieth Century Preaching HM23-2223

An examination of methodological and theological developments in Christian preaching in the twentieth century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

Term I 1990-91 Mr. Oman

**Preaching from
the Old Testament
HM24-2224**

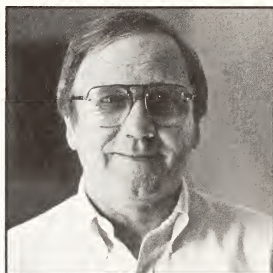
The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation for homiletical purposes and experience in the preparation of sermons on different types of passages.

*Term I 1989-90
Mr. Ezzell and Mr. Gowan*

**Theology and Film
HM25-2225**

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films that reflect a variety of classical theological themes will be viewed and analyzed.

Term I 1989-90 Mr. Ezzell



Robert Ezzell

**Doctrinal Preaching
HM26-2226**

The communication of doctrine through preaching. A study of the necessity, opportunities and problems of this type of communication. Emphasis will focus on the act of interpretation, the use of basic exegesis and the proficient handling of biblical materials.

Term II 1989-90 Mr. Oman

**Preaching from Romans
HM27-2227**

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Term II 1989-90 Mr. Ezzell

**Storytelling
HM29-2229**

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Term I 1990-91 Mr. Ezzell

**Contemporary Literary
Sources of Preaching
HM30-2230**

An analysis of selected contemporary literary works considered important as homiletical resources. The course will seek to assist the student to view such material in relation to his/her biblical and theological studies and to employ what is learned in homiletical craftsmanship.

Mr. Oman

**The Church and Mass Media
HM31-2231**

This seminar will investigate the nature and role of the mass media in contemporary society, the problems it poses for the church, and the possibilities of its use in communicating the Christian faith.

Term II 1990-91 Mr. Ezzell

**Rhetoric for the Church
HM41-2241**

This course has three distinct focuses: 1) to improve the student's general ability in oral expression; 2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); and 3) to analyze the nature and quality of the Church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Mr. Ezzell

Studies in Church and Ministry

Elective Courses in Worship and Church Music

Hymnology WS11-2311

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalms, English hymnody of Watts and Wesley and their adherents, and American hymnody from Colonial times through the twentieth century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture and in practice.

Mr. Tutwiler

Liturgy and Music WS12-2312

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practica, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be made on the role of hymnody and psalmody in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

*Term I 1990-91
Mr. Oman and Mr. Tutwiler*

The Theology and Practice of Christian Worship WS14-2314

An introductory course on Christian worship, concentrating on basic theological principles, origins and development, orders of worship, lessons and sermon, public prayer and the sacraments.

Term I 1989-90 Mr. Oman

History of Church Music WS17-2317

A study of choral and instrumental literature of the Christian Church from the seventeenth through the twentieth centuries with emphasis on the development of Protestant Church music in America.

Term I 1989-90 Mr. Tutwiler

Prayer and the Christian Life WS19-2319

This course will study the biblical antecedents for prayer, and the reformed doctrine of prayer. A survey-history of significant prayer-figures in the life of the Church will be included. Students will examine and critique the relationships between corporate and private prayer. An analysis of various Church prayers as to their theological and worship integrity and value will be a matter of special focus.

Term II 1990-91 Mr. Oman

Studies in Church and Ministry

*Elective Courses in Evangelism and Mission***Evangelism****EV11-2411**

An in-depth investigation of the biblical, theological and psychological components of evangelism. The course will include selected readings, researching, analyzing and evaluation of a variety of evangelism programs and techniques. Emphasis will be placed upon preparing students to assist congregations in developing evangelism and outreach programs appropriate to their life styles and community settings. The course will require the student to design a program of evangelism and outreach suitable for a local congregation.

Term II 1989-90

Mr. Galloway and Mr. Hurst

Term II 1990-91 Staff

The History**of Christian Mission****MI10-2510**

This course is designed to explore the historical and geographical dimensions of the attempt to be obedient to the mandate for mission.

Term II 1990-91 Mr. Partee

Theology and**Practice of Stewardship****MI12-2512**

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case studies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to Church organizations.

Staff

Studies in Church and Ministry

Elective Courses in Administration

Polity and Program of the Presbyterian Church (U.S.A.) AD10-2610

An introduction to the polity and program of the Presbyterian Church, designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term III 1989-90 Ms. Wolfe

Term III 1990-91 Ms. Wolfe

Parish Administration AD11-2611

The course will explore the theological and biblical foundations for the ministry of administration. It will also give considerable attention to the practical aspects of this dimension of ministry. Each student's natural leadership styles will be identified. Case studies will be used to consider the theological and biblical as well as the practical dynamics of administration in a church.

Term III 1989-90 Mr. Stuart

Baptist History and Polity AD20-2620

A survey of Baptist beginnings and history to the present. A study of the development of distinctive Baptist belief and practice. An analysis of current organization and procedures.



George E. Tutwiler

Mr. Goodwin

United Church of Christ Polity AD30-2620

To acquaint students with the polity, history, and practice of the United Church of Christ.

Ms. Likins

United Methodist Polity AD29-2629

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local Church. Required of United Methodist students for ordination.

Term III 1990-91 Mr. Tutwiler

Advanced Seminars for the Master of Sacred Theology Degree

The S.T.M. degree (see page 15) requires at least nine hours of work in advanced seminars which are designed for this degree. These S.T.M. seminars are also listed in the previous course descriptions because they may

be offered as electives for M.Div. and M.A. students. If taught as S.T.M. seminars, however, enrollment by M.Div. and M.A. students requires special permission by the professor.

Studies in Bible

**The Jews
in a Christian World
OT27-1127**

*Term I 1989-90
Mr. von Waldow*

**Biblical Archaeology
OT28-1128**

*Term I 1989-90 Ms. Lapp
Term II 1990-91 Ms. Lapp*

**Judaism From the Exile
to the Birth of the Church
OT31-1131**

Term II 1990-91 Mr. Gowan

**Paul's Letter to the Romans
NT22-1222**

Term III 1990-91 Mr. Hare

**Interpreting the Parables
NT23-1223**

Term III 1989-90 Mr. Kelley

Studies in Church History

**History of Presbyterianism
CH10-1310**

Term III 1989-90 Mr. Wilson

**Reformed Symbolics:
The Creeds of Christendom
CH28-1328**

Term I 1990-91 Mr. Partee

**Puritanism
CH29-1329**

Term III 1989-90 Mr. Wilson

**Revivalism
and Fundamentalism
CH45-1345**

Term II 1990-91 Mr. Wilson

Studies in Systematic Theology

**The Identity of Christianity
TH31-1431**

Term II 1990-91 Mr. Kehm

**The Theology of Karl Barth
TH36-1436**

Term I 1989-90 Mr. Kehm

Studies in Church and Ministry

**Christianity
and Marxism in the Latin
American Experience
SR11-1911**

*Term II 1989-90
Mr. Castillo-Cardenas*

**Advanced Seminar
in Educational Ministry
ED30-2030**

Term III 1990-91 Mr. B. Jackson

**Models of Women's
Transformation
PC15-2115**

Term II 1989-90 Ms. Robbins

**Twentieth Century
Preaching
HM23-2223**

Term I 1990-91 Mr. Oman

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the Pittsburgh Zoo, much of which was built at the turn of the

century and which is presently undertaking a large scale program of modernization.

To the south is East Liberty, a busy commercial and business center, providing Seminary residents with easy access to a Sears and many shops and restaurants. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

The Campus/Academic Buildings

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

The George A. Long Administration Building is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, bookstore, the Bible Lands Museum and a large lounge which is used for many gatherings.

Clifford E. Barbour Library houses a collection of over 220,000 volumes and more than

850 periodicals. Four open stack areas include 103 desk carrels which may be reserved by students. In addition, thirteen enclosed typing carrels, which allow greater privacy for research work, are available for doctoral students. Twenty reserved study rooms provide ideal conditions in which faculty members, visiting scholars and graduate students may pursue scholarly research. Reading rooms and lounges are informally scattered throughout the building. Facilities are also available for reading microfilm, audio work, language study and listening to music.

Special collections and displays augment the book resources of the Barbour Library.

The John M. Mason Memorial Collection. The library contains this priceless collection of classical theological works dating from the reformation period.

The James Warrington Collection of Hymnology. Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and British hymnody.

Historical Collections. The archive room of Barbour Library contains materials relating to Associate, Associate Reformed and United Presbyterian congregations, presbyteries, synods and general assemblies. Barbour Library is also the repository for the Upper Ohio Valley Historical Society.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological works, is an autographed copy of his *Kirchliche Dogmatik I/1*.

Hicks Family Memorial Chapel is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and is used occasionally by local congregations. Hicks Chapel has a spacious and comfortable theater-auditorium which is ideal for conferences, special lectures and concerts.

The James Kelso Bible Lands Museum is named for the distinguished former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for Seminary students and tool for those who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archaeology. Churches, schools and community groups also have the opportunity to see Biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the Registrar's Office.

Accessibility

Q: Do the apartment and dorm rents include utilities?

A: Yes. The only additional cost would be for your telephone.

Q: Are students allowed to share the larger apartment — for example, two men might share a two bedroom apartment?

A: Subject to availability, yes.

Recent modifications and additions to Seminary facilities have provided access to our major buildings and educational resources for persons with disabilities. Classrooms, offices, dormitory and dining facilities, restrooms, the mailroom,

speech studio, museum and the entire Library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical limitations.

Housing

Both dormitory and apartment housing are available on campus. Apartment sizes range from efficiencies to four bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in dorm and apartment rents. Dogs and cats are not permitted in Seminary apartments or dorms.

Dormitories

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

George C. Fisher Memorial Hall accommodates men in single rooms. Cooking and recreation facilities are available. Fisher Hall has student lounges on each floor. Five furnished

apartments for guests of the Seminary are located on the ground floor of Fisher.

Apartments

Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.

Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting.

Samuel A. Fulton Memorial Hall provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker.

The Highlander contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath and a storage locker.

McMillan Hall, Anderson Hall and The Highlander form a quadrangle which encloses a play area for children. In Mc-

Millan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children through the school year.

Information for Parents

Our apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

Play Care for Children

The playroom serves the Seminary community by offering child care during regularly scheduled daytime class hours. It is staffed by a Director and Assistant Director and students on work study. The cozy atmosphere of the infant/toddler room accommodates children in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the playroom for 3 to 5 year olds, there is a balance between free, creative playtime that leads to

socialization and structured, planned activities that promote interest in starting to learn readiness skills. There are outdoor facilities which are used often and occasional field trips along with other enrichment activities.

The Seminary is in the East Liberty School District. Our elementary school is Fulton Academy of Geographic and Life Sciences, located at 5799 Hampton. The middle school (grades 6, 7, 8) is Arsenal, located at 40th and Butler. Arsenal students are picked up by a school bus. Our high school is Peabody, located directly across the street from the Seminary. Parents should also check into the availability of magnet schools in our area.

Student Groups

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships, productive of confidence and mutual assistance among ministers. Approximately three hundred and thirty students, drawn from over twenty states and several foreign countries, are enrolled at the Seminary. While a majority of students are Presbyterians, there are significant numbers of United Methodist, Baptist, Lutheran, Episcopal and Catholic students as well. Students at Pittsburgh Theological Seminary participate in the governance of the institution through membership on various committees of the Board of Directors, Faculty and Administration. A number of student organizations flourish on campus to meet specific interests and concerns.

The Student Association

(SA) is composed of "all students registered and enrolled in the Seminary in a course of study leading to a degree." The Student Association's purpose is to "conduct all student social and extracurricular affairs," and to "conduct elections of student representatives to other Seminary committees or organizations as required." The Student Association conducts its own program of extracurricular events which range from meetings dealing with issues related to the church and the world to

social get-togethers. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month.

The Association of Women at the Seminary (AWS) addresses the interests, concerns and needs of women of the Seminary community: students, faculty, administrators, staff and spouses. AWS promotes mutual support and understanding among women at the Seminary and maintains dialogue with women who have entered the varied ministry and mission of the church. AWS activities include forums on issues of special concern to women, Women's History Week, interaction with other seminaries and efforts to foster a spirit of inclusivity in all aspects of Seminary life. Membership is open to all women and men at the Seminary.

The Black Seminarians Association provides a means whereby the Seminary utilizes the full participation of the black community. Through prayer, fellowship and the exchange of individual talents, the Association brings to the Seminary's attention both the concerns of the black people and the particular needs of black clergy. The Association's extracurricular activities encompass these concerns through seminars conducted by experienced black pastors, annual attendance at

the National Black Seminarians Convention and visits to area black churches and communities. Membership is open to black students in all academic programs of the Seminary.

Children of Ministers in

Training (COMIT) is the newest group on the Seminary campus. COMIT provides opportunities for the children associated with the Seminary to get together and engage in shared activities.

The Disabilities Concerns

Caucus (DCC) recognizes the need of the disabled person to be fully included in the life and worship of the church. As an organization we are dedicated to the sharing of that awareness with the Seminary community, the larger church community and the world; and thereby, with the cooperation of the faculty and administration, to facilitate the general accessibility of disabled persons to all Seminary buildings and programs. Membership is open to any concerned person.

Episcopalians and others meet for celebration of the Eucharist and luncheon fellowship every two weeks in the McNaugher Lounge. All members of the Seminary community are cordially invited.

The Evangelical Student Fellowship (ESF) is a fellowship of care and support for students and faculty of evangelical convictions. It has three organizing principles: 1) to provide for the spiritual development of its membership; 2) to stimulate academic excellence in evangeli-

cal scholarship; 3) to provide a forum whereby evangelical students can engage the wider Seminary community in dialogue on issues of mutual concern. Any student is welcome to attend ESF activities.

The International Student Association (ISA) is composed of all international students and interested American students. The organization provides an opportunity for these students at Pittsburgh Theological Seminary to become acquainted, share experiences and support one another. The Association desires to make the Seminary community aware of the different social, religious and political views represented by the international students and their countries and through mutual exchange offer enrichment and growth to the community through its activities and events.

Peace Fellowship is composed of Seminary students and faculty who share a common interest in peacemaking. The purpose of the fellowship is to support and encourage the prophetic voice of the church, by supporting a wide range of activities aimed at communicating the concerns of various denominations regarding peace and justice. In the past, programs have included study groups, a week focused on Central America, prayer vigils, worship services and speakers. The fellowship opened a peace resource room on campus. The fellowship meets regularly and welcomes the community.

The Preaching Association, supported by the Seminary but operated by students for the students, supplies worship leadership to vacant pulpits in the greater Pittsburgh area, providing valuable experience in preaching for seminarians.

SPICE is the organization of single parent students and female and male spouses of students enrolled at Pittsburgh Theological Seminary. Its purpose is to provide organized support for its members as well as promote and maintain a sense of community on the Seminary campus. An emphasis is placed on dealing with the special situations that parents, couples and families encounter in their time here at Seminary. In addition, holiday parties, lectures and special activities are held throughout the school year. So what does "SPICE" mean? Well, it's the plural of "spouse", of course.

The United Methodist Students Fellowship, a support group for United Methodist students, provides opportunities for fellowship, learning, prayer and Bible study. Monthly luncheon meetings with a variety of speakers and other events throughout the academic year are planned.

The Seminary Choir is open to men and women from the entire Seminary community—students, faculty and staff. The Choir participates in weekly chapel services and presents seasonal concerts on and off campus. Rehearsals are held each Tuesday during the academic year from 6:00-7:15 p.m. For further information, contact George E. Tutwiler, Organist/Choirmaster.

Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services are held five times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and ad-

ministrators share in the leadership of chapel services under the direction of the Seminary's Liturgical Committee. Communion is celebrated in chapel once each week. Attendance at worship services is voluntary.

Recreation

Athletic events and other recreational activities are arranged under the auspices of the Student Association. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the cam-

pus on Tuesdays and Thursdays from 7 p.m. to 9 p.m. Interested students play volleyball at East Liberty Presbyterian Church just down the street on Wednesday afternoons. There are two tennis courts on the Seminary campus.

Counseling

The Rev. Everett I. Campbell, Ph.D., is Pastoral Counselor to the Seminary family. With an easily accessible office, he is available five days a week for personal and career (but not academic) counseling. Dr. Campbell is a retired priest of the Episcopal Diocese of Pittsburgh, a member of the

American Association of Counseling and Development, a Professional Affiliate of the American Association of Pastoral Counselors, and a member of the American Psychological Association.

The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1989-90 academic year. Modest increases are anticipated

for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

Tuition

Candidates for the M.Div. M.A. and S.T.M. Degrees:

| | |
|--|------------|
| Annual charge for 36 term hours | \$4,680.00 |
| Full time per credit (nine or more credits) | \$ 130.00 |
| Part time per credit (eight or less credits) | \$ 140.00 |
| Candidates for the D.Min. Degree: Per credit | \$ 145.00 |
| Annual continuation fee (after 4 years) | \$ 200.00 |

Special Students:

| | |
|----------------------|-----------|
| Per credit | \$ 140.00 |
|----------------------|-----------|

Candidates for the Ph.D. Degree:

Per credit hour for Pennsylvania residents -
 Prices established by the University of Pittsburgh
 Per credit hour for non-Pennsylvania residents -
 Prices established by the University of Pittsburgh

University Courses:

Courses taken at area universities (University of Pittsburgh, Carnegie Mellon University, Duquesne University) through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary

Audit course:

| | |
|--|-----------|
| Full-time students | No Charge |
| Part-time students | \$ 75.00 |
| Audit-credit: | |
| (One-half tuition cost - per credit) | \$ 70.00 |

Fees

| | |
|--|----------|
| Application Fee | \$ 25.00 |
| Matriculation Fee* | \$ 50.00 |
| Annual Student Association Fee (\$8.00 per term) | \$ 24.00 |

Transcript Fee:

One copy of student's academic record will be provided without charge

| | |
|-----------------------------|---------|
| Additional copies | \$ 2.00 |
|-----------------------------|---------|

*The Matriculation Fee is applied to tuition costs

Rent

Annual charge for a Dormitory Room (\$395 per term) . . . \$1,185.00
Apartment Fees (per month)

Fulton Hall: Thirty-nine apartments

Efficiency apartments \$ 220.00
One-bedroom apartments \$ 280.00

Highlander: Twenty-three apartments

One-bedroom apartments \$ 300.00
Two-bedroom apartments \$ 340.00

Anderson/McMillan Halls: Thirty-one apartments

One-bedroom apartments \$ 280.00
Two-bedroom apartments \$ 350.00
Three-bedroom apartments \$ 405.00
Four-bedroom apartment \$ 475.00

Board

Meals may be purchased in the cafeteria Monday through Friday (breakfast and lunch) throughout the academic year,

excluding vacation periods. The estimated cost for board for an academic year for a single student is \$1,800.00.

Mandatory Medical and Hospitalization Insurance

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance, either by participating in a group

plan offered by the Seminary, or by another plan. It is important that this cost be included in the student's estimate of expenses.

Payment of Fees

All academic fees and expenses are payable during the first two weeks of each term as specified by the Business Office. When necessary, arrangements for a payment plan to cover a term's expenses may be made at

the Business Office. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

Q: May I check into financial aid while I am on campus for my application interview?

A: Yes. The best days to do so are Mondays and Thursdays.

Financial Aid

Financing Your Seminary Education

The goal of the Pittsburgh Theological Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his or her theological education, the Seminary desires to provide grants and work assistance to each full-time student in the Divinity, Arts, Sacred Theology and joint de-

gree programs who has need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. Following are the allowed expenses for the 1989-90 academic (nine month) year:

1989-90 Allowed Expenses

| | Single Student | Married Student | Each Child |
|--------------------------------------|----------------|-----------------|-------------|
| Tuition | \$ 4,680.00 | \$ 4,680.00 | \$ |
| Fees | 24.00 | 24.00 | |
| Rent | 1,185.00 | 2,700.00 | 500.00 |
| *Food | 1,800.00 | 2,400.00 | 600.00 |
| *Transportation | 1,400.00 | 1,600.00 | |
| *Health Insurance** 650.00 | | ***2,000.00 | |
| *Health Medical | 250.00 | 500.00 | 300.00 |
| *Books | 600.00 | 600.00 | |
| *Clothing | 350.00 | 700.00 | 300.00 |
| *Stewardship | 130.00 | 130.00 | |
| *Miscellaneous | 531.00 | 866.00 | 250.00 |
| Total | \$11,600.00 | \$16,200.00 | \$ 1,950.00 |

* Estimated Expenses

** Payment in full of the annual premium for the Health Insurance or verification of an existing ongoing policy is due upon registration for the first term of attendance.

***Annual premium for family plan.

The demonstrated need will be the difference between the allowed expenses and the anticipated income. That need will be fully met with Work Study, Grants and Loans.

From these norms is subtracted all anticipated income for the year. Net summer earnings; earnings during the year, for the student and spouse; denominational grants and your congregational aid; savings and other resources are considered income. Honors scholarships and prizes awarded by Pittsburgh Theological Seminary are not considered income. Single students will need to bring a minimum of \$2,000.00 of income; and if you are married, you will need to bring a minimum of \$4,000.00.

Work Study

The first part of aid, up to \$1,220.00, will be the awarding of a Work Study job. Campus jobs exist in all aspects of Seminary life, including the Seminary Playroom, Cafeteria, Library and Administrative offices.

Grants

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Aid Scholarship Fund. In 1988-89 over half of our students received Seminary Aid.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.). The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

Loans

Many students will enter with large educational loans so every effort is made to keep this aid component to a minimum.

Presbyterian students who are registered with or under the care of a Presbytery may apply for loan assistance from The Church Vocations Ministry Unit of the Presbyterian Church (U.S.A.) through the Financial Aid Office.

Pittsburgh Theological Seminary participates in the Stafford Loan Program (formerly GSL). Contact the Financial Aid Office for more detailed information.

Additional Information

The Seminary's Financial Aid Program is based on a nine-month academic year. Each year, if aid is required, a new application must be filed by May 1. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current academic year (1989-90) and represent no commitment beyond the current year. The Financial Aid Policy Committee (including three students) conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary's Financial Aid Office.

Honors Scholarship Program

The Honors Scholarship program is one way Pittsburgh Theological Seminary seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who have graduated from a regionally accredited or internationally recognized college or university, normally in the top five percent of their class (with at least a 3.5 cumulative average). They shall be students of demonstrated potential for outstanding Christian service. Honors Scholarships shall be

granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for the Fall Term on or before April 15 of any year. Honors Scholarships are awarded for a maximum of three (3) years.

They can be renewed only if the recipient maintains a 3.0 cumulative grade average.

The David E. Molyneux Honors Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pennsylvania, in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania whose work had great in-

fluence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary.

Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Student Aid Scholarship Endowment was provided by the former Middlesex United Presbyterian Church near Butler, PA. Income from this endowment will provide financial aid grants to Presbyterian students with preference given to students who are under care of Beaver-Butler Presbytery (Presbyterian Church U.S.A.) and who qualify for financial aid under the Seminary financial aid guidelines.

Presidential Scholarships

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree

studies. Presidential Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for Term One on or before April 15 of any year.

Awards, Fellowships, Prizes and Scholarships

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who

is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The

faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at some institution approved by the faculty following his or her graduation.

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class, if in the judgment of the faculty he or she is worthy in all other respects.

The Michael Wilson Keith Memorial Homiletical Prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The William B. Watson Prize in Hebrew will be awarded to that member of the senior

class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

The John Watson Prize in New Testament will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The James Purdy Scholarship is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student, who in the judgment of the professors of the History and

Theology areas, is most worthy of this award at the end of the middler year.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Henry A. Riddle Fund for Graduate Study provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Walter P. and Anna L. McConkey Award in Homiletics is given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The Clara Edna Miller Prize in Pastoral Theology is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

The Larry G. Nagel Memorial Prize in Pastoral Care is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, previous Director of the Doctor of Ministry Program. Each year these funds are used to provide microfiche of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies is awarded to the graduating senior, who in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from a

regionally accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

Master of Divinity and Master of Arts

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts. Applicants may apply any time after the junior year in college is completed. Applications for September entrance should be made prior to June 30 to insure full consideration for admission; application for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Student Relations Committee upon submission of the following materials:

1. A formal application with the designated references.

2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.

3. A statement (500-1000 words) describing the applicant's family, educational and religious background, placing particular emphasis upon reasons for entering the Seminary.

4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.

5. A battery of psychological and/or mental capacity tests may be required of the applicant by the Director of Admissions and Student Relations Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for the ministry.

6. A letter of reference from applicant's local church.

7. An application fee of \$25.00. This fee is not refundable.

8. Applicants whose native language is not English will be required to take the Test of English as a Foreign Language (TOEFL) prior to March 30th before the application will be considered for September entrance.

After admission is granted and within thirty days of such notification, a \$50.00 fee is required to assure the applicant a place in the Term for which ap-

plication was made. This fee is applied to the student's tuition and is not returnable. A certification of the student's "intention to enroll" must accompany this fee.

Joint Professional Degree Programs

In each of the joint degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made to

the appropriate graduate school of the university during the First Term of the middler year of the Seminary Master of Divinity program.

Transfer Students

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of

the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or the M.A. degree.

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for

the Master of Divinity and Master of Arts programs. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

International Scholars

All applicants for the International Scholars program at Pittsburgh Theological Seminary must secure endorsement of their study plans from either the Leadership Development Program of the National Council of the Churches of Christ, 475 Riverside Drive, New York, New York 10115 or the World Alliance of Reformed Churches, 150, Route de Ferney, 1211 Geneva 20, Switzerland. Applicants whose native language is not English will be required to take the Test of English as a Foreign Language (TOEFL) before the application will be

considered. The application deadline for the International Scholars Program is January 30th for September entrance.

Scholarships are offered annually to international scholars who have already completed the Master of Divinity degree or its equivalent in their own country and whose plans for an additional year of study are endorsed by the church in their own country. These scholarships provide tuition, room, board and a small monthly cash allowance for one academic year.

Master of Sacred Theology

Applications for the Master of Sacred Theology degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity degree before enrollment in this program. The application process requires the same materials as those applying for the Master of Divinity and Master of Arts programs.

Doctor of Ministry

Applications for the Doctor of Ministry degree program are submitted to the Director of the Doctor of Ministry Program.

The successful completion of the M.Div. degree or its equivalent from an accredited

seminary or divinity school is required for admission to the program. Applicants are required to have completed a minimum of two years in the ministry following the receipt of a Master of Divinity.

The Application Process

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.

2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.

3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.

4. An endorsement from the applicant's Session or Church Board approving expenditure of time called for by the program.

5. A listing of applicant's ministerial experience to date.

6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry program.

7. A five-page reflection paper on some aspect of ministry (preaching, administration, pastoral care, education) demonstrating the integration of theory and practice in the applicant's ministry.

8. Check or money order for \$25.00 (non-refundable).

Academic Regulations

Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his/her best.

1. The meaning of the grades given shall be as follows:

- A 4.0 Exceptional attainment (90-100).
- B 3.0 Superior graduate-level attainment (80-89).
- C 2.0 Adequate graduate-level attainment (70-79).
- D 1.0 Below graduate-level attainment (60-69).
- F 0.0 Failure (59 and below).
- P (Pass) Adequate graduate level attainment or better.

WFA (Withdrawal with Faculty Approval). Upon the request of the student the faculty can grant a WFA if special circumstances justify it. WFAs can be granted by the faculty only up until the due dates for grades to be delivered by the professors to the Registrar.

There is no category of In-complete.

2. The Quality Point Average is determined by dividing the quality points by the

number of credit hours taken (excluding credit hours for Pass grades).

3. Average for Graduation. For graduation with the M.Div. M.A. and S.T.M. degrees a C average (2.0) is required.

4. Dismissal. Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

5. Attendance. Attendance at class is not mandatory except where indicated by the faculty member on the course description form.

6. Official Drop Dates. Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

1. Independent/Directed Study. In addition to required and elective courses, students may do advanced work in a particular subject as *Independent Study* or *Directed Study*. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per Pittsburgh Seminary first degree program.

2. Audit. Pittsburgh Theological Seminary students may attend any course with the permission of the professor. Audit requires registration and payment of \$75.00 per course through the Continuing Education Office. No record of audit is made on official transcripts but is kept in the Continuing Education files.

3. Audit-Credit. Students registered in a course for audit-credit are required to participate

fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

4. PCHE. Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 111 M.Div. hours. Twelve hours may be included in the 72 M.A. hours and the 36 S.T.M. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary (further details regarding PCHE can be found on page 34).

For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Regulations" for Master of Divinity, Master of Arts and Master of Sacred Theology, which can be found in the *Pittsburgh Theological Seminary Student Handbook*.

Faculty Advisory System

All students are assigned advisers, selected by the Dean. An adviser's signature is required for class registration. Contact with the adviser is the student's responsibility. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration, but ordinarily no professor will be assigned more than six students.

The Director of the Master of Arts Studies and the Director of the Master of Sacred Theology have the responsibility for counseling all Master of Arts and Master of Sacred Theology students in the selection of courses in order to insure a suitable variety of courses.

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service to the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and par-

ticipation in learned societies in the Americas, Asia and Europe. In this way the Faculty at Pittsburgh Theological Seminary contributes to the learned skills of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

Faculty

Carnegie Samuel Calian, Professor of Theology. Occidental College, B.A.; Princeton Theological Seminary, B.D.; University of Basel, Doctor of Theology.

Gonzalo Castillo-Cardenas, Associate Professor of Church and Society and Third World Studies. Union Theological Seminary, Cuba, B.D.; Union Theological Seminary (NY), S.T.M.; Columbia University, Ph.D.

Stephen D. Crocco, Director of the Library and Assistant Professor of Bibliography. University of Pittsburgh, B.A., M.L.S.; Pittsburgh Theological Seminary, M.Div.; Harvard Divinity School, Th.M.; Princeton University, M.A., Ph.D.

Susan N. Dunfee, Assistant Professor of Theology. University of Rochester, B.A.; Pittsburgh Theological Seminary, M.Div.; Claremont Graduate School, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics. Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

Donald E. Gowan, Robert C. Holland Professor of Old Testament. University of South Dakota, B.A.; University of Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Douglas R. A. Hare, William F. Orr Professor of New Testament. Victoria College, University of Toronto, B.A.; Emmanuel College, Victoria University, Toronto, B.D.; Union Theological Seminary (NY), S.T.M., Th.D.

Byron H. Jackson, Assistant Professor of Christian Education and Director of Field Education. Randolph-Macon College, B.A.; Union Theological Seminary (VA), M.Div.; Columbia University, Ed.D.

Jared Judd Jackson, Professor of Old Testament. Harvard College, A.B.; Episcopal Theological School, B.D.; Union Theological Seminary (NY), Th.D.

George H. Kehm, Professor of Theology. Queens College (NY), B.S.; Princeton Theological Seminary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.

Robert Lee Kelley, Jr., Professor of Biblical Languages. University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, M.Div.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

M. Harjie Likins, Associate Professor in Church and Ministry. Cornell College (IA), A.B.; Union Theological Seminary (NY), B.D.; Columbia University, Ph.D.

Ulrich W. Mauser, Errett M. Grable Professor of New Testament. University of Tübingen, Doctor of Theology.

Richard J. Oman, Howard C. Scharfe Professor of Homiletics. University of Minnesota, B.A.; Princeton Theological Seminary, B.D.; New College, University of Edinburgh, Ph.D.

Charles B. Partee, Professor of Church History and W. Don McClure Professor of World Missions and Evangelism.

Maryville College, A.B.; Austin Presbyterian Theological Seminary, B.D.; University of Texas, M.A.; Princeton Theological Seminary, Ph.D.

Andrew Purves, Associate Professor of Pastoral Theology and Spirituality. University of Edinburgh, M.A., B.D.; Duke University Divinity School, Th.M.; University of Edinburgh, Ph.D.

Martha A. Robbins, Assistant Professor of Pastoral Care and Psychology. Maryville College (MO), B.A.; St. Louis University, M.A.; Harvard Divinity School, Th.D.

Ronald H. Stone, Professor of Social Ethics. Morningside College, B.A.; Union Theological Seminary (NY), B.D.; Columbia University, Ph.D.

H. Eberhard von Waldow, Professor of Old Testament. Bonn University, Th.D.

John E. Wilson, Jr., Associate Professor of Modern European and American Church History. Emory University, B.A.; Drew Theological School, B.D.; Claremont Graduate School, Ph.D.

Part-Time Faculty

Ralph P. Brooks, Jr., Ph.D.; Rector, St. Andrew's Episcopal Church, Pittsburgh, Pennsylvania; Lecturer in Pastoral Care

Howard Eybers, Ph.D.; Pastor, Bethesda Presbyterian Church, Pittsburgh, Pennsylvania; Lecturer in Social Ethics

Nancy T. Foltz, Ph.D.; Director of Leadership Development, The Western Pennsylvania Conference, The United Methodist Church, Mars, Pennsylvania; Lecturer in Educational Ministries with Adults

John T. Galloway, Jr., M.Div.;
Pastor, Fox Chapel Presbyterian
Church, Pittsburgh, Pennsylv-
ania; Lecturer in Evangelism

Carlton B. Goodwin, Ph.D.;
Retired Executive Minister,
Pittsburgh Baptist Association,
Pittsburgh, Pennsylvania;
Lecturer in Baptist Studies

Reed J. Hurst, M.Div.;
Pastor, Christ United Methodist
Church, Erie, Pennsylvania;
Lecturer in Evangelism

Deborah A. Kania, M.S.;
Assistant Clinical Director,
Speech and Hearing Clinic,
University of Pittsburgh,
Pittsburgh, Pennsylvania;
Lecturer in Homiletics—Voice
and Speech Practicum

Von Ewing Keairns, Ph.D.;
Executive Director, Arsenal Fam-
ily and Children's Center,
Pittsburgh, Pennsylvania;
Lecturer in Pastoral Care

Nancy L. Lapp, M.A.;
Curator of Bible Lands Museum,
Pittsburgh Theological Semi-
nary; Lecturer in Archaeology
and Hebrew

John E. Mehl, Ph.D.;
Director of the Doctor of Minis-
try Program, Pittsburgh
Theological Seminary; Lecturer
in Church and Ministry

Beverly Mosley, M.Div.;
Lecturer in Communication

J. Deotis Roberts, Ph.D.;
Professor of Theology and
Society, The Eastern Baptist
Theological Seminary, Philadel-
phia, Pennsylvania

Douglas M. Ronsheim, D.Min.;
Pittsburgh Pastoral Institute,
Pittsburgh, Pennsylvania;
Lecturer in Pastoral Care

John D. Sharick, D.Min.;
Executive Presbyter, Eastminster
Presbytery, Youngstown, Ohio;
Lecturer in Administration

Ralph A. Strong, Ed.D.;
Retired Associate Synod Execu-
tive, Synod of the Trinity, Camp
Hill, Pennsylvania; Lecturer in
Administration

Laird Stuart, D.Min.;
Pastor, Westminster Pres-
byterian Church, Pittsburgh,
Pennsylvania; Lecturer in Parish
Administration

George E. Tutwiler, B.A.;
Minister of Music, Eastminster
Presbyterian Church; Organist
and Choirmaster, Pittsburgh
Theological Seminary; Lecturer
in Church Music and United
Methodist Studies

James A. Walther, Sr., Th.D.;
Emeritus Professor of New Testa-
ment Literature and Exegesis;
Lecturer in Biblical Studies

Walter E. Wiest, Ph.D.;
Emeritus Professor of
Philosophy of Religion; Lecturer
in Theology and Ethics

Marianne L. Wolfe, B.A.;
Stated Clerk, Pittsburgh Pres-
bytery, Pittsburgh, Pennsylvania;
Lecturer in Presbyterian Polity
and Program

Honorary Professors

Howard M. Jamieson, Jr., Ph.D.;
Associate Professor of Biblical
Theology (1960-1968) and New
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From the Southwest — take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Interstate 376 to the Forbes Avenue (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (Bellefield Avenue). Turn left for two

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